The Relief Society Magazine

Volume XXI JUNE, 1934 No. 6

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When Buying Mention Relief Society Magazine

THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints

VOL. XXI JUNE, 1934 No. 6

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National Council Recommendations

THE General Board is in receipt of a letter from Lena Madeson Phillips, President of the National Council, calling attention to two resolutions that have been passed by the Council's Executive Committee, with the recommendation that in so far as possible these recommendations be passed on to local groups. The first resolution deals with the Maternity death rate, which was dealt with at some length in our May issue. The second resolution is also one dear to the hearts of our people, as it deals with music. We publish the resolutions herewith:

May 17, 1934.

Whereas the maternity death rate continues large and physicians state that ninety-five percent of such deaths are preventable, the Executive Committee of the National Council of Women recommends to its constituent organizations:

First—a study of the facilities available in each community for prenatal care both in public and private institutions and the number of physicians especially trained in obstetrics.

Second—that when such facilities are inadequate our organizations cooperate with Maternity Associations or themselves initiate a campaign to provide proper facilities, and that further they institute a campaign of education to make known to the public and to prospective fathers and mothers that they may take advantage of such opportunities to the end that all preventable causes of death of both mother and child may be eliminated.

---

1. Recommended that a Committee on Encouragement of Good Radio Music Broadcasts be appointed to obtain letters of appreciation from club members in cooperation with the National Council of Women Radio Music Project.

2. Since it has heretofore been necessary for young American artists to depend upon Europe for the beginning of a career in this country, it is recommended that young American artists, engaged at a fee, be given earnest support by the clubs whenever possible.

3. Since youth must be served to education and cultural advantages while it is youth, and since the future of America depends upon the character and mental resourcefulness and ability of youth today, and since greater leisure makes essential greater attention to avocational and cultural attainments of the individual, it is recommended that the influence of our organization be used for the retention of music in the curricula of schools and colleges.

A Bill of Interest to Women

WE are pleased with the passage of the Amendment to section 1993 of the Revised Statutes, which has for its purpose to provide equality for men and women enabling an American mother as well as an American father to transmit American citizenship to their foreign-born child. We are glad that our Utah Senators favored the bill. We publish the bill herewith:

Be it enacted, etc., That section 1993 of the Revised Statutes is amended to read as follows:

"SEC. 1993. Any child hereafter born out of the limits and jurisdiction of the United States, whose father or mother or both at the time of the birth of such child is a citizen of the United States, is declared to be a citizen of the United States; but the rights of citizenship shall not descend to any such child unless the citizen father or citizen mother, as the case may be, has resided in the United States previous to the birth of such child and unless the child, in cases where one of the parents is an alien, comes to the United States and resides therein for at least 5 years continuously immediately previous to his eighteenth birthday, and unless, within 6 months after the child's twenty-first birthday, he or she shall take an oath of allegiance to the United States

of America as prescribed by the Bureau of Naturalization."

SEC. 2. Section 5 of the act entitled "An act in reference to the expatriation of citizens and their protection abroad," approved March 2, 1907, as amended, is amended to read as follows:

"SEC. 5. That a child born without the United States of alien parents shall be deemed a citizen of the United States by virtue of the naturalization of or resumption of American citizenship by the father or the mother: *Provided.* That such naturalization or resumption shall take place during the minority of such child: *And provided further,* That the citizenship of such minor child shall begin 5 years after the time such minor child begins to reside permanently in the United States."

SEC. 3. A citizen of the United States may upon marriage to a foreigner make a formal renunciation of his or her United States citizenship before a court having jurisdiction over naturalization of aliens, but no citizen may make such renunciation in time of war, and if war shall be declared within one year after such renunciation then such renunciation shall be void.

SEC. 4. Section 2 of the act entitled "An act relative to the naturalization and citizenship of married women," approved September 22, 1922, is amended to read as follows:

"SEC. 2. That an alien who marries a citizen of the United States, after the passage of this act, as here amended, or an alien whose husband or wife is naturalized after the passage of this act, as here amended, shall not become a citizen of the United States by reason of such marriage or naturalization; but, if eligible to citizenship, he or she may be naturalized upon full and complete compliance with all requirements of the naturalization laws, with the following exceptions:

"(a) No declaration of intention shall be required.

"(b) In lieu of the 5-year period of residence within the United States and the 1-year period of residence within the State or Territory where the naturalization court is held, he or she shall have resided continuously in the United States, Hawaii, Alaska, or Puerto Rico for at least 3 years immediately preceding the filing of the petition."

SEC. 5. The following acts and parts of acts, respectively, are repealed: The act entitled "An act providing for the naturalization of the wife and minor children of insane aliens. making homestead entries under the land laws of the United States," approved February 24, 1911; subdivision "Sixth" of section 4 of the act entitled "An act to establish a Bureau of Immigration and Naturalization, and to provide for a uniform rule for the naturalization of aliens throughout the United States," approved June 29, 1906; and section 8 of the act entitled "An act relative to the naturalization and citizenship of married women," approved September 22, 1922, as said section was added by the act approved July 3, 1930, entitled "An act to amend an act entitled 'An act relative to naturalization and citizenship of married women.' approved September 22, 1922."

The repeal herein made of acts and parts of acts shall not affect any right or privilege or terminate any citizenship acquired under such acts and parts of acts before such repeal.

I Thank God

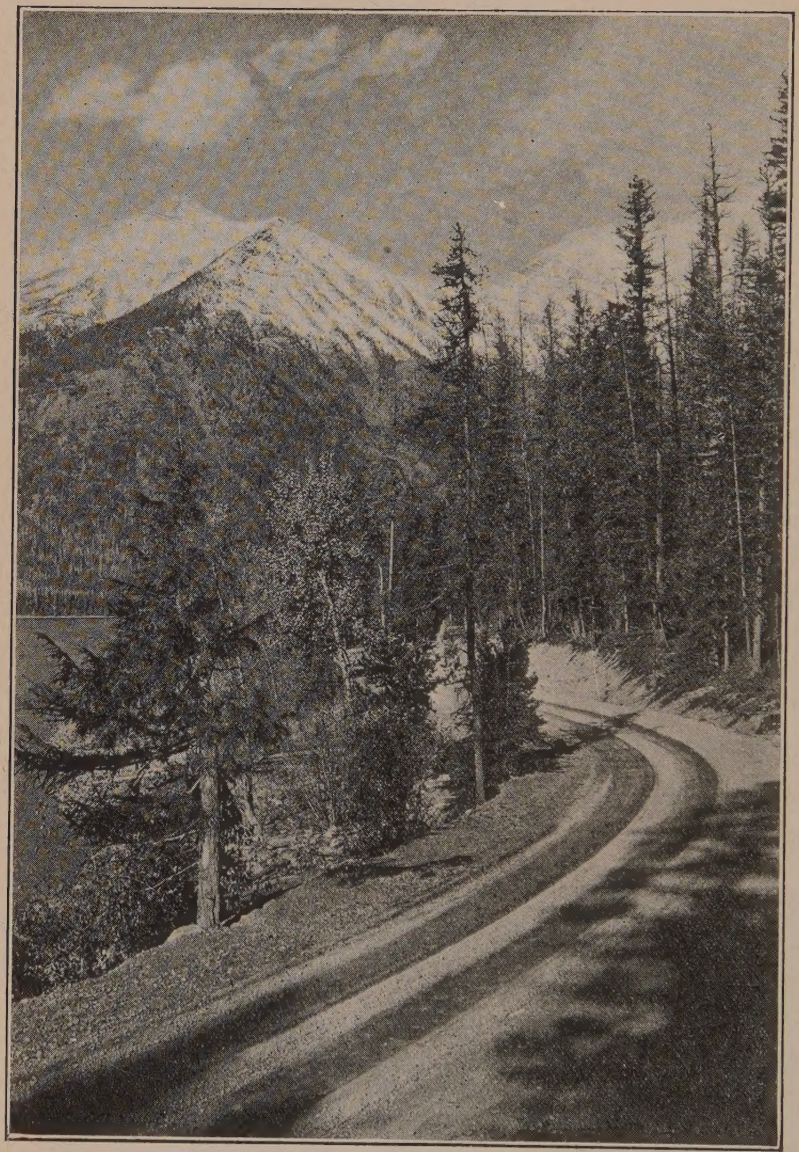
By Caroline Eyring Miner

THIS is a period of chaotic social and economic life. Banks fail, Building and Loan Associations close, jobs drop out of the world into nowhere, schools are discontinued. Amidst this man-made chaos I thank God that I have yet an anchor of security in Him and His Ordering of Nature.

I thank God that I have the assurance that the sun will rise each morning and that at the close of day, the restful night will follow. Suppose we had not such assurance. Imagine the consternation among us if at noon some day, night should unexpectedly be ushered in. Think of the unfinished tasks, the disorder that would result.

I thank God for the assurance that summer will follow spring, and that autumn and winter will follow in their order. Imagine the disaster that would come if in midsummer, when the crops were growing and the fruit trees were laden with fruit ready to ripen, winter, with her attendant ice and frost and snow should enshroud the earth.

I thank God for the assurance of an order of nature in everything. May He hasten the day when a like security may be attained in the man-made social and economic orders.



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MT. STANTON, GLACIER NATIONAL PARK

The Relief Society Magazine

VOL. XXI JUNE, 1934 No. 6

The Song of the Lark

By Arvilla Bennett Ashby

ETHEL THURGOOD stood in the doorway of her beautiful living room. With head bent slightly to one side she appraised her recent work. There was not a vestige of dirt or dust or grime discernible and she turned away with a smile of satisfaction on her face.

She spoke to a woman kneeling on the floor of her beautifully furnished dining-room lustily polishing an already shining hard wood surface.

"It is a beautiful room, Martha. When I get through cleaning it, I feel as though I had cleaned the shrine of some temple. I love to work in it. There is nothing that so fills my soul with satisfaction as to see each nook and corner gleaming with cleanliness."

"Well, you certainly know how to keep it that way Mrs. Thurgood. There's no one that can keep house any better than you."

Ethel laughed softly. "I love it, I suppose that is the reason. It is easy for one to do well that which she likes to do."

"I have one half hour in which to dress before the University girls are due. Everything is ready for their inspection, I believe."

"Yes, ma'am, as far as I can see everything is ready."

THE University girls passed eagerly from one part of the beautiful home to another, admiration and interest glowing in their eyes. They seemed to catch the spirit radiated by their guide. Ethel was interested also and very happy. Her face glowed with pride and enthusiasm as she pointed out the various details of her model home.

When the inspection was thoroughly completed and the girls and their teacher were discussing each minute detail before departure, Ethel led them to a painting hanging conspicuously on the wall, a picture of "The Song of the Lark."

"Just one more thing to see, girls. Only a picture but how I love it. I have interpreted it in my own way, however. To me the girl is the Lark. She is singing at her work, happy in the accomplishment of something fine. She is listening to her own song of happiness, and how wonderful is the person who can sing at his work and love it. Girls," and her voice rang with a sincerity that held them and forced her point of view upon them, "whether you

Millet

THE SONG OF THE LARK

live in a mansion or a lowly little cottage, if you can love your work you will make a home of it."

Her voice was low, clear, full of feeling. Her eyes shone brightly. She failed to note the entrance of her husband. He stood quietly by the door. There was a slight frown on his brow and his lips curled with a suggestion of sarcastic scorn.

He crossed the room presently and waited by the large spacious

window, until the girls had gone, then with the frown deepening on his countenance and an angry red suffusing his face, he walked quickly to the picture, tore it from its hangings and sent it hurtling into a farther corner of the room.

"What in heavens name do you want to clutter up a place as beautiful as this with such trash as that for, Ethel? Of all the detestable paintings, it is that peasant woman. What anyone sees about those big hands and feet and that face is more than I can comprehend. Hang anything else in here, but for heavens sake leave that out."

Ethel had hardly realized that her husband had entered the room until she heard the crash and saw a mass of broken frame and glass. She stared at him for a moment, a hurt surprised expression filling her eyes. She had known that he did not especially care for the "Song of the Lark" but he had not evinced a hatred for it before this time. She listened to him for a moment then quietly she walked past him and retrieved the painting from the heap of broken glass.

"I am sorry, Allen. You shall not be bothered with so much as a glimpse of this picture again." In another moment she was gone and Allen was alone.

ETHEL was trembling when she entered her own room. She was hurt more than she could ever remember of having been before. She looked at her picture. A righteous indignation welled up in her being. It was not so much the painting Allen had scorned. It was the words she had spoken to the girls, words that had come from her very heart and had been meant only for the girls to hear.

She thought of the change that had come over Allen of late. At one time she knew, he would not have done such a thing. His success financially was making a different person of him. He could hardly be termed the patient humble man she had known him to be in days of struggle to make a livelihood. He had of late evinced a pride and haughtiness and a desire to exert undue authority over her that was new in him. He had made money in his chain of garages. He had replaced their humble little home with one of the most beautiful dwellings in the city, located in an exclusive residence section. He had purchased a car that was imposing enough to satisfy the vanity growing in his heart.

Despite this he had not forgotten Ethel. He had been most considerate of her and Ethel felt a tenderness towards him regardless of her indignation recently aroused. He had given her luxuries undreamed of and along with them a consideration that not all women experience.

"Now, Ethel," he had said. "No more work for my wife. Somehow it has been my dream to see you always dressed well, to see your hands smooth and white and cared for like these rich women care for theirs. Our daughter knows all these tricks but you and I have got to learn them, and now's the time to begin." Thus servants filled the house to take her place in the vast scheme of keeping up a home. And Ethel had suddenly been given all the leisure in the world.

At first she had liked it. She had entered into public activities. she had become a member of various clubs and she accompanied her daughter to operas and theatres, but in time the novelty began to wane. In a

sense, she enjoyed these activities but down deep in her being was a desire for a rest, the rest of a quiet evening at home, the rest of a good hard day's labor in her beautiful house and gardens. She said nothing to her husband and daughter concerning these feelings. She felt a little ashamed of her own weakness. "I suppose that," she said to herself, "An old dog can't learn new tricks. Forty isn't so old, however, but goodness, how I have loved my work. It is born and bred in me. My parents and grandparents before me were workers. They loved their work even as I love mine and I can't get away from it. Home keeping is an art to me just as painting or writing is an art to some other woman."

If she had not appreciated the sentiment back of her husband's actions, she would have dismissed her servants and taken over the reins of house keeping herself. She loved it as a business man loves his business but she had given it up, save only for a little cleaning now and then, because her husband desired her hands to be beautiful and white and soft. No wonder he scorned the "Song of the Lark." Well, she wouldn't disappoint him regardless of her own feelings and her own desires.

HER bitterness had left her and her voice was calm and controlled as Allen entered the room. The angry sarcastic expression on his countenance had given way to one of humble repentance. His words, when he spoke came slowly, haltingly, in contrast to the quick decisive expressions used a few moments before.

"I'm sorry, Ethel, that I acted so. I've been very successful lately—have been making money pretty fast and it sort of turned my head, I guess. I just want to tell you that I'm sorry and want you to hang the picture back where it was."

Ethel looker at him for a long moment. This was the real Allen Thurgood that she had always known. She wanted to go to him and laugh away his seriousness. But a certain obstinate feeling held her back.

"No, Allen, she said evenly, "I told you before that this picture would not be hung where it could bother you again. Now I repeat that it shall not until you learn to love it, and I believe that someday you will love it as I do."

FOR a time Allen's success seemed unlimited. A confidence in himself and his own business judgment took root and grew rapidly. He invested his money in this and that business deal and saw quick results, results that were gratifying indeed. Then there came suddenly a change in affairs. He became stricken with a severe case of rheumatic fever. For weeks he lay helpless, wracked with pain, utterly unable to hold the reins of his business transactions. Where he had hitherto been making great gains financially, he began to lose. In some instances his losses were enormous, eating heavily into his capital. His mind, under the new weight of illness, seemed utterly unable to cope with the situation and he realized that he was losing the greater part if not all of what he had slaved to acquire. But, then he had his business. Just let him regain his old health and vigor and he would be ready to fight again, in the manner in which he had learned to fight in days gone by.

His health however, was not so

easily regained. He called in eminent physicians and their decree was that he must move to a high dry climate if he expected or even hoped for a complete recovery of health.

Then business suddenly underwent a severe slump. Business houses and banks were going on the rocks all about him. He came to realize that he was only one of many who were losing in the race. Nevertheless he held his courage. There was a slight mortgage on two of his finest garages, mortgages that he had taken out just previous to his illness, to avoid drawing on his accumulated capital, and at the same time permit him to speculate more heavily. He would sell his home and clear that off. Later he could build another home as beautiful or more so, than the one he now owned.

He found that his home would not sell for nearly the sum he had expended on it. He held out, determined to get his price and held off till property dropped to nothing. His home was on his hands and his garages were taken over to pay the debt he owed on them.

IN the course of a very short time Allen Thurgood found himself once more a poor man.

He was left with two pieces of property; his home and a beautiful stretch of canyon land, located in a distant part of the state. He had bought it in a fit of extravagance, and had built on it a summer home. To this home they were compelled to go. They were to eke out an existence in the very spot he had planned on being merely a luxury; a place to go for summer comfort.

He finally sold his home at a sacrifice and the money thus gained was to be used to continue their daughter's education and to keep them in necessities until they could supplement it later on.

Their canyon home was an unusually beautiful site. The soil was rich and loamy, capable if worked properly, of yielding an abundance of truck garden stuff. This they could find ready sale for in a nearby mining town. They decided on setting out a young orchard also, thus using every foot of ground available.

Though Allen was able to do a part of the work, he realized that the greater part had to be done by Ethel if it were to be done at all. His health, though very much improved, would not permit him to do much and he choked down the hurt that he felt at bringing her to the state where she had to struggle like this to see them live.

Ethel entered into it willingly. Her love for work meant much to her now and she welcomed the prospects of accomplishing something each day. Though there was much that was hard, almost beyond a woman's strength, she determined to make the best of it and also help to make a home of their canyon investment that they would be proud to call their own.

They only partly realized the enormity of their undertaking. Their land was covered with rock and debris that had collected for many years. This they had to clear away to permit working of the soil. It proved a difficult task. Many of the rocks were large and buried part way in the earth. They had to dig and pry to loosen them from their bed, then they had to be loaded in a small truck, a remnant of garage days, and hauled away.

For weeks they struggled. They laid off the orchard plot, planted it and began anxiously watching it

grow. They piped water from a canyon spring to their log home. They made irrigation ditches in readiness for the time when they would have their garden plot in condition for planting. By the middle of summer they were still struggling to get the land in usable condition. They hired a neighbor farmer to plow the ground that they had cleared and more rocks loomed up to be hauled away.

By the time winter set in they were much encouraged. Their garden plot was at last in splendid condition for planting. They were ready for a genuine start when spring burst forth again.

ETHEL now began in earnest the task of beautifying their home. She seemed to have a magic touch and the five rooms of their log cabin took on the appearance of beauty and hominess that she so dearly loved to see. She drove the bareness, the coldness out, and replaced them with warmth and color and beauty. And Allen watched in silence.

The winter passed and Allen's health was so improved that he was able to take over complete control of his affairs. Ethel could now attend to her work in the house. Spring had hardly made her advent when he went to work. Early morning and late evening found him busy. In due time he was able to begin his spring planting.

He worked diligently and in his zealousness, he would not be driven in doors for a mere spring rain and chilly canyon breezes. They proved too much for him finally, and rheumatism gripped him again in its ruthless hands. It did not prove to be a serious attack, but he was compelled to abondon the idea of work and stay in until the weather was warmer and the rheumatism abated again. He was also compelled to see Ethel do that which he had tried so hard to spare her from. He saw her struggle day by day with the garden, the orchard and the home and it was very little he could do to help. His heart ached. To see his wife become the slave that she had come to be, hurt him horribly. Allen became the most humble of men.

ONE evening Ethel came in rather late after an unusually hard day. She had been irrigating the orchard and garden and she was very tired. She was more silent than usual and Allen sensing her mood, wrapped himself in a warm bath robe and hobbled out to their spacious porch.

Ethel busied herself with little things that had to be done. She let her eyes travel lazily around the room. There didn't seem to be the beauty there that had smiled at her that morning. Somehow it had seemed to diminish through the day. Then suddenly her eyes rested on her old beloved painting "The Song of the Lark." How—how had it come to be hanging there? Surely Allen hadn't—but of course he had retrieved it from its hiding place in the trunk and hung it where she, or was it he, could see it when ever in the room. For a long moment she gazed at it. She forgot her tired feeling. New strength and vigor seemed to flow gently through her being. How she loved this picture and her interpretation of it, the person who could sing at her work. She walked quietly over to it and looked at it for a long moment, then raised her hands and gazed long at them. A smile crept over her fea-

tures and lingered there. Her hands were no longer the hands of a lady, they were the hands of the peasant woman, gnarled, coarse, rough and brown. But some how she did not mind. She liked the meaning back of their appearance, the work they signified.

She glanced up suddenly toward the door. Allen was standing in the doorway watching her. There were tears gleaming in his tired eyes. She let her hands fall down quickly, put them back of her and looked pensively at him.

"Don't Ethel," he said chokingly. "Don't hide your hands like that." He approached her slowly. "I love to look at them more than I ever loved to look at hands before. I know the meaning back of their appearance.

He came closer, took her hands in one of his and drew her to him. She rested her head lightly against his shoulder.

They almost instinctively turned toward "The Song of the Lark" and gazed long at it. Neither spoke but Ethel knew that Allen had learned to love it even as she had said he would.

According to divine definition, intelligence is *light* and *truth* (Doc. & Cov. 93:36) Intelligence is thus more than mere knowledge; indeed, it consists of both knowledge and wisdom to act properly. Lucifer undoubtedly possesses much knowledge but he fails in its proper application, and therefore does not possess true intelligence. Acts of wrongdoing are never acts of intelligence. When Lucifer was "in authority in the presence of God" (Doc. & Cov. 76:25), he doubtless possessed a high degree of intelligence, but this was lost through disobedience and wrongdoing.

—Dr. Frederick J. Pack

Street of Doubt

By Ezra J. Poulsen

I walk along the misty street of doubt,
Half weary, yet pretending to be gay,
My sight confused, my lips inclined to pray,
As passion beats my rebel heart about;
Desire's slave, I seem to be without
The will to snatch the gold from somber day,
And hope is dimmed by threatening dismay,
Though deep within prophetic voices shout.

But through the mist the glowing rainbow ends
Throw multi-colored blooms about my feet,
And straight into my soul a shaft of light,
A beam from out the friendly sky descends,
And angel voices whisper down the street
"The dawn of faith has passed the bars of night."

"Little Pretty Pocket Book"

By Florence Ivins Hyde

II

IN the realm of juvenile books, there seems to be a tendency during the last fifteen years, to write about other lands. Only three of the Newberry Medal Books have American settings. Others take us to China, Japan, South America, Poland, England, and India. In reading about foreign lands, a child gains valuable knowledge of other countries and an understanding of foreign peoples. The recipients of the medal have been very familiar with the time, the place, and the people of whom they have written.

THE first medal was awarded, in 1922, to Hendrick William Van Loon born in Holland, he came to America where he was graduated from Cornell University. As a boy in Holland, he was left much to himself and spent long hours in his father's library reading books beyond his years. He lived in the past with those books. Today he says, "I know the seventeenth century better than the twentieth." People said that the statue of Erasmus, which he had to pass every day on his way to school, turned a page of the book in his hand every hour, so Hendrick stood hour after hour watching, but he never saw Erasmus turn a single page. It was this experience which made him cease to accept what was told him until after he had made inquiries into the subject himself.

His "Story of Mankind" is written in the way he thinks history should be taught to children. Its importance lies in the fact that it was the first book of history to be written in an entertaining style, and at the same time having literary value. It is the only book of history to receive the Newberry Medal.

HUGH LOFTING, the second prize winner, was born in England but came to America to attend the Massachusetts Institute of Technology. His "Voyages of Doctor Doolittle" is the first animal book to receive the medal. Mr. Lofting served in Flanders and France during the World War. It was here that Dr. Doolittle was created. The author, himself, says: "My children at home wanted letters from me. . . . There seemed very little of interest to write to youngsters from the front, the news was either too horrible or too dull. One thing, however, that kept forcing itself more and more on my attention was the considerable part the animals were playing in the war. . . . If we made the animals take the same chances in the war, as we did ourselves, why did we not give them similar attention when wounded? That was the beginning of the idea." Mr. Lofting came home from France determined to do all he could to make war impossible. Mrs. May Lamberton Becker says of him: "I have sometimes wondered if his vision of world understanding and the active and glorious peace that would arise from it, may not have had something to do with the knowledge that Dr. Doolittle has of the language of animals, of birds, and of fish, and the happy fashion in which he interprets one to the other. However that may be you would not know from those quiet tales that they were born among battles. Dr. Doolittle does not preach and neither does Hugh

Lofting. But a man who writes for children and gives to them the best he has will write the better if his life is fed with high ideals. It is his dream that this may some day be a world reality." It was due to Mrs. Lofting that the letters of her husband were published. They were immediately accepted when she showed them to a publisher.

The humor and imaginative quality of this book makes it enjoyed by adults as well as by children. Even if its philosophy is lost on children the author is able to teach lessons of kindness to animals without them realizing it. He says, "No idea is too subtle to be conveyed to a child of eight years provided the story teller is willing to spend the time necessary to find the word forms to convey that idea to the child's mind. A writer can make children understand the meaning of words they have never heard before by placing them in the right context. Children do not want us to come down to their levels. They would sooner be pulled up to ours in both ideas and vocabulary."

"THE Dark Frigate," written by Charles B. Hawes was awarded the prize after the death of its author. Mr. Hawes is the only Newberry winner not living today. The Dark Frigate is a story of buccaneering days in England, filled with thrilling pictures of kidnaping, piracy, bloody adventure and raging seas. In it the author has achieved the thing few writers attain, the combination of excellent literary quality coupled with high adventure.

ENGLAND was the birthplace of Chas. J. Finger, another of the Newberry Medal winners. He came to America in 1887 and here his life of travel and adventure began. He traveled in South America, Mexico, and Africa, living among the Indians and learning to speak their language and to understand their thoughts. In "Tales From Silver Lands," he tells the legendary stories of South America based on his own experiences together with the tales he learned from the Indians. These stories were first told to his own children and they selected the ones which should go into his book. There are nineteen tales in all from which we learn how the deer and rabbit came to have no tail at all and the rat a long tail, how the temple at Orinoco came to be built in the very spot where the beautiful princess was freed from the spell which changed her into a dog, how the lazy people decided that after all it was better to work than to loaf, and so on each tale explaining the reason for some custom belief, or human or animal characteristic.

ARTHUR CHRISMAN, a Southerner, has gathered together in "Shen of the Sea," old Chinese legends just as Finger has gathered those of South America, except that Chrisman's tales are more imaginary. The basis for many of them were told him in an old section of Hollywood while he was working as a "movie extra." They are all amusing and convincing. The story of Ah Mee who was responsible for the invention of printing, the story of the cook who became king because he could roast duck so well and then introduced chop sticks in place of knives and forks, are fascinating tales. The author writes, "I spent many pleasant hours in writing my books. Say what you please, I made the world a trifle merrier for one person. Now then, the question is who'll say two?" His interesting life provided the originality and sense of fun shown in his writings.

"SMOKY," a picture of cowboy life stands out among American horse stories. A trapper assumed guardianship of Will James when he was left an orphan. While left alone in the trapper's cabin for weeks at a time, he taught himself to read and write, from old magazines he found around. Then one day the trapper didn't come home and the boy found his guardian's fur cap beside a hole in the ice. For twenty years he wandered around as a cowboy, becoming an expert rider and breaking wild horses. In 1920 he was injured by a vicious horse and his career as a trick rider was ended. It was then he began writing for magazines the stories of his experiences.

"Smoky" tells in cowboy language the story of his life. . . . This language he learned from the fur trapper. For years Smoky frisks and plays learning how to meet life, then he discovers Clint whose kindness wins the horse and they become inseparable. When Smoky is stolen by a half-breed, he reverts to a wild horse and kills his enemy. Finally he and Clint are reunited and "the heart of Smoky comes to life again and full size." In the preface to the book Mr. James writes: "My main ambition as I turn Smoky loose to make himself acquainted is that the folks who will get to know him will see that horse as I seen him."

IN "Gay Neck," the 1927 prize book, Dhan Gopal Mukerji has given us a picture of the jungle, animal and bird life of India. The author, born in India, broke the tie of caste and country and came to America at the age of twenty years. His childhood home stood at the edge of the jungle and at night Dhan used to sit by the window and gaze out at the jungle. When he grew up the holy men took him into this mysterious place at night telling him: "The animals are our brothers. They want to talk to us. We must understand them." This first hand knowledge he later put into his stories for children. "Gay Neck" is the story of a pigeon, telling of his hairbreadth escapes from hawks, eagles, and airplanes. The style is beautiful, even poetical in places. Parts of the book may have too much philosophy and spiritual teaching for a child, but a very fine thing is done when Ghond, the hunter, and Gay Neck struggle to overcome fear.

"THE Trumpeter of Krakow" is a picture of life in Poland in the fifteenth century, written by Eric Philbrook Kelly, of Massachusetts. Mr. Kelly gained his information for this book while in Poland where he remained a number of years after the war. The story is woven around the custom in the city of Krakow, of blowing each hour from the four windows of a church, a trumpet song. The superstitions of the people, the experiments of hypnotizers, the royal court splendor all add romance to the story. Because of his scholarly knowledge of Polish history, the original trumpet on which the trumpet song was played for centuries, was loaned to the author to exhibit in America.

"HITTY," by Rachel Field, is the story of a doll, but Hitty seems much more like a real person. It tells of the varied and exciting events of her life from the time she is carved out of wood by a peddler to the time she is bought at an auction and placed in an antique shop in New York City. Rachel Field found this doll and in spite of its prohibitive price, never rested until she owned it. When she first owned the doll she found the name "Hitty" written in faded spencerian letters on a bit of paper sewed to her brown calico dress. This furnished the "inspira-

tion" for the first Newberry Medal Book won by a woman. The incidents of the book are both significant and charming.

ELIZABETH COATSWORTH has been a traveler in England, France, Mexico, Spain, Italy, Greece, Egypt, Morocco, Japan, China, Yucatan, and the Philippines. Memories of her travels fill all her writings. She considers herself a writer of poetry and it is said that she has had more poetry printed in current magazines than any other young living poet. Her first story, *"The Cat Who Went to Heaven,"* brought her the Newberry Medal. The appealing little cat instantly gains the reader's sympathy. "So the old woman put down the basket and opened the lid. Nothing happened for a moment. Then a round, pretty white head came slowly above the bamboo and two big yellow eyes looked about the room, and a little white cat jumped out on the mat." A poor starving artist bought her with his last penny, and the very next day was commissioned by the priest to make a drawing of the last days of Buddha which was to be hung in the temple. So the artist named his cat "Good Fortune." In the drawing the artist placed around Buddha all the animals whom he had loved and blessed. And when he had painted them all, his love for Good Fortune gave him courage to draw a cat at the end of the procession even at the risk of the priest's displeasure. "Good Fortune" was so happy to be included among the followers of Buddha that she died of happiness. That night a miracle happened and the next morning the little cat was gone from the end of the line and was found in Buddha's arms. Miss Coatsworth's book is one of rare beauty and charm.

WATERLESS MOUNTAIN," by Laura Adams Armer, takes its name from a mountain in the Navajo country. The story is based upon actual experiences among the Indians. It is claimed that in this story, the author comes as close to painting a true picture as anyone save a medicine man could do. Many incidents are told with unusual depth of feeling. The Indian legends, descriptions of ceremonies, and other pictures are delightfully told.

ELIZABETH FORMAN LEWIS, whose "Young Fu" won the 1933 medal, has had an unusual literary career. Although this is her first book, for years she has been writing children's stories which have appeared in St. Nicholas, Boy's Life, John Martin's Book, and Junior Red Cross. She was born in Baltimore and educated in that City and in New York. She says, "I have never taken a course in journalism or the art of writing in my life, and I believe that anything I have succeeded in doing I owe chiefly to a broad background of thirty years or more of incessant reading. As a child I knew good books, books far beyond my age for the most part, but well written. I am inclined to believe that in so far as any one author might do so, Joseph Conrad has influenced me most deeply."

While living in China where she taught religious education, the idea for her Chinese story came to her. This teaching experience, undoubtedly, is responsible for the high moral tone throughout the book. It is the story of a young boy who not only conquers poverty, but in his struggle for success conquers himself. It is not lacking in adventures such as a fire, a flood and brutal acts of soldiers, but no incident is done with a more unerring hand than the

picture of the boy when he discovers he has made a serious mistake by gambling away his mother's hard earned money, and his courageous effort to repay his mother for what he had lost. Every boy should own "Young Fu."

In this group of Newberry Medal books, a wide variety of subjects have been used. From them, the taste of any type of child could be satisfied. There is a book of history, four vastly different animal stories, two books of legend and folklore, one American Indian story, one uses the unusual subject of a doll, and the latest book is written of life in a foreign country.

It is extremely interesting to note the various professions from which the winners come, only three being writers. Van Loon and Kelly are newspaper men; Lofting, Mukerji and Chrishman were trained in technical subjects such as engineering and architecture. Finger is a musician; Will James a cowboy; Mrs. Armer is an artist; Hawes, a magazine editor; Miss Coatsworth, Miss Field, and Mrs. Lewis are writers. It is perhaps still more interesting to observe that the last four awards have been made to women, and that they are writers by profession.

It must be remembered that the Newberry Medal is awarded to the best book of the year, and some are infinitely more profitable as food for children than others, but they serve as the best guide in the problem of what children should read. The Medal was established with the hope of interesting authors of creative ability in writing children's books, and we must agree that the aim is being accomplished, for more and more such writers are coming to feel, not only the importance of good reading for children, but that juvenile books can be real literature and are deserving of the best efforts of the most gifted writers.

Seek and Disseminate Knowledge

By Thomas L. Martin

NO matter what your talent may be people will not acknowledge it unless you share it with them. Therein lies your development, as also the value of your talent, for your talent is of no value unless the earth and its inhabitants are better because of it. Expression without impression is impossible, impression without expression is folly.

There has been a great tendency in the past for men jealously to guard their intellectual possessions. As a result of this, much knowledge has been withheld from the people. Ignorance, superstition, suspicion, and unnecessary misery have been the lot of a majority of people. However, the times are changing, and one sees on every hand evidences wherein knowledge is becoming more democratic. Books, magazines, articles, and lectures are taking up this burden of the diffusion of knowledge, the popularizing or humanizing of science. A book by Messrs. F. S. Harris and N. I. Butt of Brigham Young University entitled, "Scientific Research and Human Welfare," is a splendid contribution in this regard. The effort of the writers is to acquaint the people with what science has done during the last two hundred years in the control of disease, transportation, illumination, plant diseases, and other topics associated with the control of the earth and the efforts of man to make the earth a more fit dwelling place. No one can read the book without being intellectually better and feeling a debt of gratitude to the producers. While perusing the pages of this book, one finds himself querying: "What can I do to make the world better?" The authors have information combined with talent. They have shared it with their fellowmen in the writing of their book. They have made their contribution, thus compelling the banishment of ignorance, and superstition.

ALL men have talent of some description. Some men are very successful farmers. That which has made them efficient in their line of endeavor should be spread broadcast in the communities in which they live. The physicians have material of interest, and it should be given freely. Teachers, in our various schools, are specialists in certain lines, their specialty should be popularized and made familiar to the people. Many housewives have certain bits of information on home decoration, arrangement of furniture, desirable recipes, methods of budgeting the family income, that would be of enormous value to the rest of womankind. The business man has knowledge of material that should be shared by the members of the community; so have the postmaster and the industrialist. Each community should call upon the extension specialist from the various universities to aid in this matter of the dissemination of useful knowledge. Lyceum courses should be well supported, for from such sources a mass of information is accumulated which leaves its impress for good upon the community for years to come.

Study and teach each one of you for the informations' sake and for the intellectual development and practical value that may be obtained therefrom.

IN farming communities meetings should be held at which the farmers could discuss in the form of a round table, many of the problems confronting them. Occasionally call in some specialist and continue the discussion. Furthermore, aim to go beyond the immediate practical. For example it is well known that fall plowing is good, particularly for heavy soils. Should we stop with that information! By no means. Why is it good, what is its effect on the soil water, the soil air and the soil bacteria! Delve into nature, and drag from her some of the intellectual gems that make life worth while. This theoretical or scientific information must be given, along with the practical discussion in order to gain the intellectual mastery of the thing at hand, in other words, to actually subdue the earth. Farmers and farmers' wives, work to this end, and you will do wonders in speeding the new movement in this world today—the popularization of information so that man may get the joy out of it that he is entitled to in this life. Share your information, share your talent, draw people into your midst who have talent and have them share it with you. Preach, teach, and write constantly about the things you know most about, and we shall have an intellectual, progressive, religious atmosphere, such as we have never before known.

A Mother's Wish

By Grace Zenor Pratt

—What is my wish for thee, beloved—
Not riches, No—
They vanish ever quickly, The joys they give
Are fleeting empty shadows.
I would wish for thee—
Something more worthy, something more secure.
—I wish thee gifts and with them wish thee pain,
For all great gifts bring pain and sorrow too.
In the creator's task lies suffering,
While souls are crucified, and so again,
—I wish thee motherhood, that holiest joy,
Of mortal woman—to hold close
A little babe, against a loving heart;
Two little hands to clasp, your own in trust,
And trusting eyes up-turning into thine.
—I wish thee love, the gift of loving, too,
Dear patience and an understanding heart,
That when the way is dark and clouds hang low
You find a high sweet courage of your own;
A happy face, a song at Eventide,
A gentle word for those who do you wrong,—
—And may you be so blessed with charming grace,
To make of humble cot or lowly room
A pleasant place your dear ones may call home;
May find you waiting there when day is o'er;
—What can I wish for thee, beloved, more?

Joseph Smith

By James L. Barker

IN the issues of the Intermountain Catholic from July 21 to September 8, 1933, there appeared an article under the heading, "The Election and Grant of Authority to Bishops," by Monsignor D. G. Hunt. This article comments on an article, "Joseph Smith, Genius or Prophet," that appeared in the October and November issues of the *Relief Society Magazine,* 1930.[1]

Summary of the October and November Relief Society Magazine articles.

The article in the October *Relief Society Magazine* maintains that Joseph Smith was a prophet, because he "organized a church"; "the strength is unprecedented and humanly inexplicable." In support of the fact that the organization is humanly inexplicable, the article explains the ideas of church government prevailing in the historic churches at the time of the institution of the Church of Jesus Christ of Latter-day Saints—the idea of authority being dominant in the Catholic Church and the idea of individual liberty in the Lutheran Church. It likewise gives the theories of various churches relative to the highest officers in the Primitive Church, together with a brief sketch of the development and growth of authority in the Catholic Church; and points out that, in the organization of the Church of Jesus Christ of Latter-day Saints, the Catholic idea of authority and the Lutheran idea of individual liberty are reconciled and harmonized. It attempts also to show that the organization of the L. D. S. Church "is helpful in understanding the historical origin of the systems existing in 1830 when Joseph Smith began the work of organizing the Church" and that many statements insufficiently understood concerning officers of the Primitive Church are made clear by the latter-day organization.

All this together with the "exact correspondence of the organization of the latter-day church and the organization of the Primitive Church can hardly be due to chance, and it would be due to chance if the organization were his (Joseph Smith's) invention."

If the organization cannot be due to Joseph Smith's scholarship or to the scholarship of those about him, it must be due to the fact that it was given to him by revelation, as he claimed. Monsignor Hunt has not yet commented on this article, but "because of greater interest" has commented on the November article first.

In the November article of the *Relief Society Magazine* it is shown that, as a machine for the realization of the purposes of a church, the L. D. S. Church is superior to the historical churches in existence in 1830; that the necessary, but contradictory, principles of authority (in the Catholic Church) and of

[1]The Relief Society Magazine article was shown to a friend who, after having it for some time, expressed a desire to secure Monsignor Hunt's opinion about it, and asked permission to hand it to him. I replied that I should be likewise interested in knowing the opinion of so brilliant a defender of the Catholic faith. Monsignor Hunt has now published his comments, which he was kind enough to send me first in manuscript form. I am taking this occasion to comment on his article.

individual liberty (in the Lutheran Church) were "reconciled in the Primitive Church;" and that they are reconciled and harmonized in the actual government of the latter-day Church.

Christ calls prophets and confers His priesthood, nevertheless, in recognition of the principle of free will, he leaves with the people the choice as to whether that priesthood (including the administrative authority of the priesthood) shall be exercised over them or not.

Monsignor Hunt comments: "Professor Barker gives his principal attention to church authority. He attempts to point out errors in the Catholic Church and Protestant Churches concerning both the grant of authority to officials, and the exercise of authority by officials." The article points out the historical development of the ideas of authority and individual liberty in church government and, if "errors in the Catholic Church and Protestant Churches" are pointed out, it is entirely incidental while showing that Joseph Smith restored the constitution of the Primitive Church.

Monsignor Hunt says: "Professor Barker's primary thesis seems to be this: Authority in church government rests with the people. He does not state this conclusion explicitly. Rather, he states it implicitly in his contention that no church official can exercise the authority of his office until his appointment, which is made by already existing officials, is ratified by the people. * * * A secondary thesis is this: Teaching authority in the Church rests finally with the people, who may check, correct, and change the doctrinal definitions of their officials."

Neither of these propositions is defended in the *Relief Society Magazine* article. Monsignor Hunt states that the first proposition is not stated "explicitly" but "implicitly." Quite contrary to his summary, the article says "explicitly": "If no one had accepted him Jesus would have been the Son of God. Had he been rejected by all, Peter would have possessed the authority bestowed upon him by Jesus and would have been the chief of all the apostles and a prophet;" further: "Christ called the Apostles, the people did not call them, and the Apostles did not choose Him." If this were not so, there would have been no divine church. However, the article also states that "before a bishop could act, he had to be accepted by the church over which he was to preside." And it is in this and similar statements that Monsignor Hunt sees the "implication" of what he takes to be my thesis, namely, that "Authority in Church government rests with the people." The article does not maintain this. On the contrary, as stated in the article and quoted above, Church authority is of God. Nevertheless, since a primary condition of all ethical life is freedom of will or freedom of choice, the Primitive Church recognized the principle of common consent. If a bishop, in the Primitive organization, could have presided over a church against the will of the membership, there would have been no recognition of the principle of individual liberty. Though the grant of authority in the Primitive Church was of God, the Lord left, and now leaves, to the individual (and to the people) the decision as to whether this authority shall be exercised in his (or their) behalf or not.

Further Monsignor Hunt says that "As to whether the approval of the people is to be obtained before or after the appointment by officials, the argument of Professor Barker is not clear. It would seem to be im-

plied, however, that the popular approval demanded by Professor Barker's theory may be registered either before or after appointment, that the time of the approval is not essential." The article seems sufficiently clear; it states: "If Joseph Smith is a prophet, it is because he was called of God, and the acceptance or rejection of his message in no way affects the authority of his priesthood (or that of his successors) and herein the principle of authority is operative. But Joseph Smith could not be president of the Church without the approval of the Church over which he presided." Naturally his calling as a prophet by God would precede his approval by the people as prophet and president of the Church. Before his divine calling there was nothing to approve. In spite of the obvious meaning of the above quotations, Monsignor Hunt attributes to me the thesis "that Christ gives authority to Church officials only after they have been approved by the people." This is neither the belief nor the practice of the present-day Church: Christ calls prophets and confers his priesthood. Nevertheless, in recognition of the principle of free will, he leaves with the people the choice as to whether that priesthood (including the administrative authority of the priesthood) shall be exercised over them or not.

The manner of choosing and ordaining the officers of the Primitive Church, being fundamental, was undoubtedly according to the will of the Savior, as revealed by the Holy Ghost.

Monsignor Hunt continues: "Professor Barker is content to offer evidence drawn from a date later than Christ. He offers certain facts drawn from the history of the early Church. His argument is that there was a practice among the Christians of the early Church by which popular approval for appointees to the priesthood and episcopacy was given, from which fact he concludes that the practice arose in the teachings of Christ. * * * "

"In a syllogistic form, Professor Barker's argument is as follows: Major premise: Any practice among the Christians of the early Church had its origin in the teachings of Christ. Minor premise: Among the Christians of the early Church was the practice of giving popular approval to candidates for the priesthood and the episcopacy. Conclusion: The practice of giving approval, therefore, had its origin in the intentions of Christ."

And then Monsignor Hunt proceeds to state that the major premise is false. If so, it is not my fault; this major premise is not in the *Relief Society Magazine* article.

I neither affirm nor contradict the thesis that "Any practice of the early Church had its origin in the teachings of Christ;" however, the organization of the Church and the manner of choosing and ordaining its officers, being fundamental, was undoubtedly, in the time of the Apostles, according to the will of the Savior as revealed by the Holy Ghost.

In the Primitive Church, bishops or presiding elders were nominated by superior authority but, according to the principle of free will, the wishes of the Church were ascertained concerning those who were to minister unto them.

That the practice of submitting the officers chosen by superior authority for the approval of the people was general in the Primitive Church, seems to be the opinion of Catholic scholars:

"The head of the Church, elected to succeed Saint Alexander, was

called Sixtus [116-125 ?]. * * * The people and the clergy of the city cooperated (concurrent) without doubt in his election. * * * It is established * * * by a mass of trustworthy documents (ensemble de documents certains) that in the third century, the election of the bishops of Rome, * * * was subject to the same regulations as the election of other bishops, and the canons of the councils of Arles, in 314, and of Antioch, in 341, give us to understand (font entendre) that they (the councils) are ratifying an ancient custom when they decree that the choice of the bishop is dependent 'on the assembly and the judgment of his colleagues."[2] It is certain, moreover, that the priests (elders) and the people took part in the assembly of which mention is made here."[3]

As in the L. D. S. Church today, the will of the Church members was taken into account by the Apostles and the Apostles' disciples when they installed bishops.

Catholic writers accept the fact of ascertaining the will of the people in the Primitive Church, and record the gradual abandonment of the practice.

"The first bishops were installed directly by the apostles and the apostles' disciples. Nevertheless these took into account the will of the church members, out of which there developed subsequently the right of approval on the part of the people, while the election itself was carried out by the clergy of the city. After a short time, the bishop elected, needed the confirmation of the metropolitan and of the provincial bishops. In certain countries the provincial bishops elected the bishops with the approval of the clergy and the people. There was, however, no real election on the part of the people anywhere, but only a collaboration on their part. Nevertheless, this participation on the part of the people was restricted more and more in the east. For instance, Justinian permitted only the prominent members to take part. The Council of Laodicea about 360 wanted to exclude the lay element entirely. And this collaboration of the people disappeared entirely from the ninth century on. In its place, however, the influence of the civil power made itself felt the more, especially in the west. In the Frankish kingdom, where bishops had been named not infrequently at an earlier date by the king, the election of the clergy was stipulated, it is true by the Council of Orleans (549), acknowledging, however, the right of confirmation on the part of the king. Among the West Goths, the election of bishops was entrusted to the king and the arch-bishop of Toledo by the Council of Toledo (681). In Germany, in France also, in place of the election, which as we have seen already at an earlier date had at times not been genuine, there appeared the unrestricted royal designation which, *by the conferring of the ring and staff* (italics mine), carried with it not only the bestowal of the princely, but also of the Church rights. * * * Although, by canonical election according to the old system (Rechte), the election by the clergy *with the collaboration of the people is to be understood* (italics mine), the influence of the people was crowded out at an early date and also the circle of the clergy entitled to take part in the election gradually narrowed down to the cathedral chapter, so that the election by the cathedral chapter came to be the commonly accepted method of filling bishops' chairs (Besetzung der Bischeflichen-

[2]"que le choix de l'eveque releve de l'assemblee et du jugement de ses collegues."

[3]Mourret, Les Origines Chretiennes pp. 195-6, Librairie Bloud et Gay, Paris, 1924.

stuele). Later legislation defended this right of election emphatically against the attacks of the laity."[4]

Practice of "collaboration" on the part of the people restored in the Church of Jesus Christ of Latter-day Saints.

There is an exact correspondence in the method of procedure in the Primitive Church and the Church of Jesus Christ of Latter-day Saints there is today "no real election on the part of the people," "there is only a collaboration on their part;" "the choice of the bishop is (today as then) dependent on the assembly and the judgment of his colleagues;" today "It is likewise certain that the priests (elders) and the people (take) took part in the assembly;" and it is felt today, as by the councils then that: "they (the councils) were ratifying an ancient custom when they decree that the choice of the bishop is dependent 'on the assembly and the judgment of his colleagues'." This close correspondence between the practice in the Primitive Church and that which has been restored through Joseph Smith, is the strongest kind of evidence of his divine calling. Such a restoration could not be due to chance, nor to his scholarship, nor to the scholarship of his associates; it could be due to revelation only.

Though "universality" cannot be proved, no contrary practice is known in the Primitive Church.

It has been seen, too, that the withdrawal of the right of approval on the part of the members of the Church was the result of a long and gradual evolution. At no time did the people nominate or elect their bishops, but there seems no reason for believing that any practice prevailed in the Primitive Church other than that of submitting the newly chosen bishop to the people over whom he was to preside, for their approval.

Monsignor Hunt says that, though Athanasius states his election was approved by the people, he did not say that "popular approval was necessary for giving him authority." It was not necessary "for giving him authority," but the approval of the people, over whom he was to preside, was necessary for the *exercise* of that authority over *them*. And in the recognition and working harmony of these two facts lies the reconciliation of the apparently conflicting principles of authority and individual liberty in church government.

Monsignor Hunt observes that "An indication that would be deserving of attention would be universality." Where records are fragmentary at best, it would be difficult to prove universality but, on the other hand, is it possible to prove a single exception to such approval on the part of the people in the first century and a half or more of the Primitive Church?

Monsignor Hunt states that "St. Paul * * * personally appointed St. Titus; apparently without the approval or even the knowledge of the people." Probably so at the time of his appointment in Macedonia, but merely the fact that nothing more is said about it, does not prove that the Church of the Cretians, over which he came to preside, was not consulted as to its wishes in the matter. Today, elders are frequently ordained in Salt Lake City, and sent to distant branches of the Church but, having arrived there, they are submitted to the people for their approval.

[4]Heiners Katholisches Kirchenrecht, vol. 2, pp. 190-1, Ferdinand Schoningh, Paderborn, 1913. See also Funk, Kirchengeschichte, p. 155.

Could the people remove their bishops?

According to Monsignor Hunt, "Professor Barker cannot present one fact to indicate that Christ gave to the people the power to remove popes, bishops, and other clergy. Since Professor Barker made no attempt to prove his contention, I think it sufficient, in reply, to cite but one bit of evidence. In the letter which St. Clement wrote to the people of Corinth (about 95) he pointed out that they must respect and obey their clergy. He stated explicitly that the community could not overthrow their lawfully appointed leaders. In fact, this counsel was the main theme of the letter."

Let us note in passing that Monsignor Hunt does not quote the letter, but is content to give us his own summary of it.

Before discussing this letter, may I first make clear that I did not state in the *Relief Society Magazine* article that "Christ gave to the people power to remove popes, bishops, and other clergy." And, of course, since I did not make this "contention," I did not attempt to prove it. I did state concerning Joseph Smith: "If Joseph Smith is a prophet, it is because he was called of God and the acceptance or rejection of his message in no way affects the authority of his priesthood (or that of his successors) and herein the principle of authority is operative. But Joseph Smith could not be the president of the Church without the approval of the Church over which he presided. Moreover, *he provided for his possible recall twice a year, because the president must be sustained in conference assembled twice annually.*"

With the fact in mind that I did not attempt to prove that which I had not stated, let us examine the "one bit of evidence" deemed sufficient, but not quoted by Monsignor Hunt, namely, the letter which St. Clement wrote to the people of Corinth (about 95).

St. Clement's letter.

In the early fourth century, Eusebius' comment on I Clement was as follows: "There is extant one letter of this Clement, which is accepted as genuine. It is of great length and remarkable character. He wrote it in the name of the Church of Rome to the Church of Corinth *because of a disturbance that had arisen at Corinth.* We know also that this letter has been read publicly in many churches in the past and in our own day."[5]

"The first indication we have that it was composed by Clement is found in a letter sent some eighty-five years later by Dionysius, bishop of Corinth, to the contemporary bishop of Rome."[6]

The epistle "is clearly, from internal evidence, a letter sent by the church of Rome to the church of Corinth in consequence of trouble in the latter community *which had led to the deposition of certain Presbyters.* The church of Rome writes protesting against this deposition, and the *partisanship* which has caused it." (Italics mine.)

"The actual name of the writer is not mentioned in the letter itself; it clearly claims to be not the letter of a single person but of a church. Tradition, however, has always ascribed it to Clement. * * * There is no reason for rejecting this tradition, for though it is not supported by any corroborative evidence in its favor there is nothing whatever against it."[7]

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[5]Historia Ecclesiastica, III, 16, quoted by Shotwell and Loomis in The See of Peter, p. 66.

[6]Shotwell and Loomis, The See of Peter, p. 66.

[7]The Apostolic Fathers, with an English translation by Kirsopp Lake, vol. 1, Introduction, p. 3.

Who was Clement? In what capacity and in what authority did he write?

"The name of Clement does not appear in the letter; it presents itself, formally, as the writing of the Christian community at Rome."[8]

Did Clement write as bishop of Rome or as pope?

Of Clement, the Catholic Encyclopedia, vol. 3, p. 14, says:

"Probably he was a freedman. * * Of the life and death of St. Clement nothing is known." And the same work says further, p. 16, that, in the letters to the Church at Corinth, "Presbyters are mentioned several times, but are not distinguished from bishops. There is absolutely no mention of a bishop at Corinth, and the ecclesiastical authorities there are always mentioned in the plural. R. Sohm thinks there was as yet no bishop at Corinth when Clement wrote (so Michiels and many other Catholic writers * * *). Harnack in 1927 (Chronol., 1) upheld the paradox that the Church of Rome was so conservative as to be governed by presbyters (elders) until Anicletus; and when the list of popes was composed, c. 170, there had been a bishop for less than twenty years; Clement and others in the list were only presbyters (elders)[9] of special influence."

Monsignor Duchesne represents all of the early churches[10] as being governed by their founders—the apostles or other traveling evangelists. However, these were later to abandon the churches to themselves (p. 90), at which time they were ruled by leaders of their own number. As to who these leaders were —after citing Paul's recommendation to the "elders" who had been constituted "bishops" by the Holy Spirit—he writes: "There appears here already the lack of distinction between the priests (elders) and the bishops and the government of the church by the college of elders. Like the church of the Philippians, the church at Ephesus is directed by a group of personages who are *at the same time priests* (elders) and bishops (italics mine)." "* * * in the Pastorales * * * they are designated sometimes as priests (elders) and sometimes as bishops." "The church of the Philippians received, about 115, a letter from Polycarp, bishop of Smyrna; in it there is no other mention than that of priests (elders) and deacons. Hermas does not speak in any different terms of the Roman church of his time. One may say as much of Second Clement, a contemporary Roman or Corinthian writing of Hermas."

"There has been much discussion concerning these texts and their apparent disagreement with the tradition which represents the single episcopacy as going back to the origin even of the church and as representing the succession of the apostles in the hierarchical order." * * * "Whether they (the Christian communities) had a single bishop at their head, or whether they had several (elders-bishops), the episcopacy reaped the apostolic succession." * * "Hermas seems to be acquainted with only an episcopal college, and

[8]Patrology, Bardenhewer, Freiburg im Breisgau and St. Louis, Mo., B. Herder, Publisher to the Holy Apostolic See, 1908, p. 27.

[9]Speaking in a foot-note of the See of Peter, p. 238, of the use of the word 'presbyters' in St. Clement's letter, Shotwell and Loomis say: "The word 'presbyters' or 'elders' seems to be used in its first sense, as a general title for the leaders and officers of the Church, the 'seniores' (elders), bishops and deacons. Not until the second century does it appear to denote a special group of ministers, the priests, and even then it may still keep its inclusive meaning."

[10]Histoire Ancienne de l'Eglise, Fontemoing et Cie, Paris, 1911, tome 1, p. 89.

yet he writes under a single bishop, who is his own brother."[13]

In the light of the organization and government of the present-day Church, all this groping in obscurity is made perfectly clear. Established communities are presided over today by bishops; new branches are administered by the group of elders (traveling or local) working in the branch, of whom one is the presiding elder (presbyter-bishop).

"Moreover the episcopal college (college of elders) by which they surely began in more than one place, could not be considered as the final institution; it was to be transformed at an early date. One governs with a committee only when it is presided over by a head who holds it in hand, who inspires it, directs it, and acts for it."[12]

In the present-day Church, the government by a group of elders can "not be considered as the final institution;" but lasts only until the community has attained sufficient importance to be presided over by a bishop. This seems to have been the case in the early Church.

In any event, it is apparent from these quotations that communities of the early Church were sometimes directed by a bishop, and sometimes by a group of elders with a presiding elder at their head. In such cases, elder and bishop had the same authority, and for the historians are not clearly distinguishable. It also seems plausible that the first "elders-bishops" at Rome—now called popes—were elders presiding over a group of elders, which in turn presided over the branch of the Church at Rome.

According to Monsignor Duchesne, "the usage of including presidents and counselors in a common denomination is explained thus: 'The Church of God which resides at Rome' could have inherited the superior authority of its apostolic founders, as a college; this authority was concentrated in the body of its priests-bishops. Between this president and the single bishop of the following centuries there was no specific difference."

If Clement was an elder presiding over the Church at Rome, it would not be out of harmony with the present order of the Church. Today a branch of the Church in the missionary field, or any small branch of the Church, is presided over by an elder, who may or may not be assisted by other elders.

According to Ireneus,[14] Clement was the third successor of St. Peter, according to Tertullian,[15] the imme-

[13]Histoire Ancienne de l'Eglise, pp. 94-5.

[11]Duchesne, Histoire Ancienne de l'Eglise, p. 93.

[12]Duchesne, Histoire Ancienne de l'Eglise, p. 95.

[14]"That which is certain is that he was bishop of Rome, and according to St. Ireneus (Adv. haeres., III, 3. n. 3. P. G. t. VII, col. 849), the third successor of Saint Peter on the episcopal chair of Rome. Others, like Tertullian (De Praescript., 32, P. L. t. II, col. 45) and a good part of the Latins, place Saint Clement immediately after Saint Peter, while others, on the contrary, like Saint Augustine (Epist. LIII, ad. Gen. n. 2, P. L. t. XXXIII, col. 196), Optatus Milevitanus (De schism, donut. II, 3, P. L. t. XI, col. 248) and the *Constitutiones Apostolorum* (VII, 46, P. G. t. I, col. 1053), assign the third place to Clement; so that the series would be: St. Peter, Linus, Clement, Anacletus. . . . From as early as the fourth century on, attempts have been made, with little success, to reconcile the three opinions, of which the most probable and the one admitted is: Saint Peter, Linus, Cletus, or Anacletus, Clement. . . ." Enciclopedia Universal Ilustrada, vol. 13, p. 787, article Clement I, Hijos de J. Espasa, Madrid, 1924.

[15]"According to Tertullian, writing c. 199, the Roman Church claimed that Clement was ordained by St. Peter (De Praescript., 32), and St. Jerome tells us that in his time 'most of the Latins' held that Clement was the immediate successor of the Apostle (De viris illustr., XV).

diate successor of Saint Peter, and according to St. Augustine, the second, successor of St. Peter. And "Lightfoot and Harnack are fond of pointing out that we hear earlier of the importance of the Roman Church than of the authority of the Roman bishop. If Clement had spoken in his own name [in the letter to the Church at Corinth], they would surely have noted expressly that he wrote not as Bishop of Rome, but as an aged presbyter who had known the Apostles. St. John indeed was still alive, and Corinth was rather nearer to Ephesus than to Rome."[16]

There is nothing impossible in the assumption that Clement was only an elder. In the *Relief Society Magazine* article, we saw that Mourret does not translate *"episcopoi-presbuteroi* [bishops-elders] because *episcopus* [overseer] is not necessarily the person we call a bishop and the *presbuteros* [elder] can be a bishop [overseer]. We had seen above that all the *presbuteroi* [elders] took part in the Council of Jerusalem, and the Acts of the Apostles, in relating the farewell of St. Paul to the pastors of the Church at Ephesus, calls them now *presbuteroi* [elders] and again *episcopoi* [bishops], Acts 17:28."[17]

Clement may or may not have been bishop of Rome, but, be that as it may, he did not write as head of the Church. The letter to the Church at Corinth "Does not bear the name of the author but, according to the custom of that period, is written in the name of the whole Church at Rome, clergy as well as simple faithful, to the faithful at Corinth, taken likewise collectively."[18] If Clement is the author of the letter, he writes neither as presiding-elder nor as bishop of Rome, but in the name of "the Church of God which sojourns in Rome to the Church of God which sojourns in Corinth."[19] We have seen already that this was the custom of the time.

Saint Clement's Epistle. Bishops and deacons, "when they had been tested by the Spirit" were appointed "with the consent of the whole church."

"42. The Apostles received the Gospel for us from the Lord Jesus Christ, Jesus the Christ was sent from God. The Christ therefore is from God and the Apostles from the Christ. In both ways then, they were in accordance with the appointed order of God's will. Having therefore received their commands, and being fully assured by the resurrection of our Lord Jesus Christ,

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St. Jerome himself in several places follows this opinion, but here he correctly states that Clement was the fourth pope. The early evidence shows great variety." The Catholic Encyclopedia, vol. 4, p. 13, article Clement I.

"Origen identifies Pope Clement with St. Paul's fellow-laborer, Phil. iv., 3, and so do Eusebius, Epiphanius, and Jerome; but this Clement was probably a Philippian." The Catholic Encyclopedia, vol. 4, p. 13, article Clement I.

[16]The Catholic Encyclopedia, vol. 4, p. 17, article Clement, I.

[17]Mourret, Les Origines Chretiennes, p. 90.

[18]Enciclopedia Universal Ilustrada, vol. 13, p. 788.

"The articles (in the Enciclopedia Universal Ilustrada) are written by competent scholars from a Catholic viewpoint and embody the latest results of scientific researches. . . . In fact, this Spanish encyclopedia is an extensive Catholic encyclopedia and the largest and most up-to-date work of this kind published in any language." The Catholic Historical Review, October, 1933, p. 340.

[19]"The Church of God which sojourns in Rome to the Church of God which sojourns in Corinth, to those who are called and sanctified by the will of God through our Lord Jesus Christ. Grace and peace from God Almighty be multiplied to you from Jesus Christ." Salutation of the First Epistle of Clement to the Corinthians. The Apostolic Fathers, with an English translation by Kirsopp Lake, p. 9.

and with faith confirmed by the word of God, they went forth in the assurance of the Holy Spirit preaching the good news that the Kingdom of God is coming. They preached from district to district, and from city to city, and they appointed their first converts, *testing them by the Spirit,* to be bishops and deacons of the future believers."

44. "Our Apostles also knew through our Lord Jesus Christ that there would be strife for the title of bishop. For this cause, therefore, since they had received perfect foreknowledge, they appointed those who have been already mentioned, and afterwards added the codicil that if they should fall asleep, other approved men should succeed to their ministry. We consider, therefore, that it is not just to remove from their ministry those who were appointed by them, or later on by other eminent men, *with the consent of the whole Church,* and have ministered to the flock of Christ *without blame, humbly, peaceably, and disinterestedly, and for many years have received a universally favourable testimony.* For our sin is not small, if we eject from the episcopate those who have *blamelessly and holily* offered its sacrifices."[20]

As in the present-day Church, the deposed officials had been appointed to the ministry and "ordained" by superior authority; likewise they had been "appointed" "with the consent of the whole church." This appointment of officials, "testing them by the Spirit" "with the consent of the whole Church" was the custom of the Primitive Church. Both "the testing by the Spirit" and the "consent of the whole Church" are emphasized in the letter of the Church at Rome to the Church at Corinth (St. Clement's letter), and the officials thus appointed were, as Monsignor Hunt says, "lawfully appointed." Moreover, there is no evidence that officials appointed in any other manner have ever been "lawfully appointed."

No reason to believe the Letter would have blamed the Corinthians had they removed "rulers" who were not "blameless." They are blamed for jealousy, partisianship, and dissension.

As we have already seen, Clement, if he is the author of the letter, does not write as Bishop of Rome, much less as "pope." Moreover the Church at Corinth ("out of jealousy") had removed some of their "rulers." They are reproved for removing "rulers" of "blameless conduct," who had been ordained "with the consent of the whole Church," and "our sin is not small, if we eject from the episcopate those who have *blamelessly* and holily offered its sacrifices." There is no reason for believing that the letter would have blamed them had they removed "rulers" who were not *blameless,*[21] and

[20]Saint Clement's Letter to the Corinthians, Apostolic Fathers, ed. by K. Lake (The Loeb Classical Library), vol. I, pp. 79, 81, 83, 85.

[21]"XIV. Therefore it is right and holy, my brethren, for us to obey God rather than to follow those who in pride and unruliness are the instigators of an abominable jealousy.

"XVI. For Christ is of those who are humble-minded, not of those who exalt themselves over His flock. The sceptre of the greatness of God, the Lord Jesus Christ, came not with the pomp of pride or of arrogance, for all his power, but was humble-minded. as the Holy Spirit spake concerning him.

"XXI. Let us offend foolish and thoughtless men, who are exalted and boast in the pride of their words, rather than God.

"XLV. You have studied the Holy Scriptures, which are true, and given by the Holy Spirit. You know that nothing unjust or counterfeit is written in them. You will not find that the righteous have been cast out by holy men.

nothing seems to justify Monsignor Hunt's summary: "He (Clement) stated explicitly that the community could not overthrow their lawfully appointed leaders." In fact this letter of Clement supports the statements of the *Relief Society Magazine* article.

If the officials mentioned in Clement's letter had been "lawfully appointed," then the fact that the appointment of officials by the spirit of revelation "with the consent of the whole church" has been restored to the latter-day church, is strong evidence of the divine calling of Joseph Smith.

Clement did not speak as bishop of Rome, nor as "pope." The "Church that sojourns at Rome" did not command the "Church that sojourns at Corinth;" but entreated it to restore "peace and concord" "obedient to the things which we have written through the Holy Spirit."

However in this letter of the Church at Rome to the Church at Corinth an appeal is made for unity. How was this unity which had been disturbed by "jealousy," to be restored to the Church?

Was it to be imposed authoritatively by the "church that sojourns at Rome (not by the bishop of the Church of Rome) on the "Church that sojourns at Corinth," without consulting their wishes? We have already seen that the letter makes no such claim to authority. On the contrary, it says: "you will give us joy and gladness if you are obedient to the things which we have written through the Holy Spirit and root out the wicked passions of your jealousy according to the entreaty for peace and concord which we have made in this letter."[22]

Consider this in connection with the statements of Harnack: "The old notion which regarded the churches as possessing the heritage of the

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The righteous were persecuted; but it was by the wicked. They were put in prison; but it was by the unholy. . . .

"XLVI. Why are there strife and passion and divisions and schisms among you? Or have we not one God, and one Christ, and raise up strife against our own body, and reach such a pitch of madness as to forget that we are members one of another.

"XLVII. Take up the epistle of the blessed Paul the Apostle. What did he first write to you at the beginning of his preaching? With true inspiration he charged you concerning himself and Cephas and Apollos, because even then you had made yourselves partisans. But that partisanship entailed less guilt on you; for you were partisans of Apostles of high reputation, and of a man approved by them. But now consider who they are who have perverted you, and have lessened the respect due to your famous love for the brethren. It is a shameful report, beloved, extremely shameful, and unworthy of your training in Christ, that on account of one or two persons the steadfast and ancient church of the Corinthians is being disloyal to the presbyters (elders). And *this report has not only reached us, but also those who dissent from us,* so that *you bring blasphemy on the name of the Lord* through your folly, and are moreover creating danger for yourselves (italics mine).

"XLVIII. Let us then quickly put an end to this, and let us fall down before the Master, and beseech him with tears that he may have mercy on us, and restore us to our holy and seemly practice of love for the brethren.

"LIV. Who then among you is noble, who is compassionate, who is filled with love? Let him cry: 'If sedition and strife and divisions have arisen on my account, I will depart, I will go away whithersoever you will, and I *will obey the commands of the people;* only let the flock of Christ have peace with the presbyters over it.' He who does this will win for himself great glory in Christ, and every place will receive him, for 'the earth is the Lord's, and the fullness of it.' The First Epistle of Clement to the Corinthians, The Apostolic Fathers, with an English translation by Kirsopp Lake, pp. 31, 35, 87, 89, 91, 101."

[22]Apostolic Fathers, Epistle of St. Clement, LXIII, p. 119.

Apostles in so far as they possess the Holy Spirit (italics mine) continued to exercise a powerful influence on these writers (Tertullian and Ireneus)."[23] And, again, concerning "the essential character of Christendom in its first period," he says: "The Church or, in other words, the community of believers, attains her unity through the Holy Spirit."[24]

The Church of Jesus Christ of Latter-day Saints attains her unity through the Holy Spirit. Force—the means employed in preceding centuries to secure unity.

The fact that the Church of Jesus Christ of Latter-day Saints "attains her unity through the Holy Spirit" today is further evidence and (to the obedient who receive the Holy Ghost) certain proof of the divine calling of Joseph Smith.

There is another means—still maintained in principle—that of torture, imprisonment and death: it is the means employed in preceding centuries by the Catholic and other churches; and it is the only means possible of securing unity if, as Monsignor Hunt asserts, "the Holy Ghost was not promised to the people."

Ireneus and Tertullian "firmly assert the priesthood of the whole congregation."

Moreover, the assumption of Harnack and others that Clement was only an elder in the growing Church of Rome, is the more probable if we remember that Ireneus and Tertullian "firmly assert the priesthood of the whole congregation," and that the college of elders frequently "ruled" the Church.

The Church order as restored by Joseph Smith in the latter-day Church coincides in every detail with these and other known facts of the Primitive Church. Is it the result of chance, scholarship, genius or revelation?

So much for the "one bit of evidence" offered by Monsignor Hunt.

Bishops could be judged by the councils and deposed by them.

Were bishops ever disapproved in theory or practice by the council (assembly)?

I quote from Mourret:[25] "The rights of the metropolitan include, first the right to call and preside over the annual provincial council.[26] These councils become regular in the third century and are presided over by the bishops of the principal city. The bishops are 'justiciables' (may be judged) by these councils and may be deposed by them, as we have already seen done in the case of Privat de Lambese."

In the second century, the existence of particular councils, and in the third century their right to judge their bishops, not as an exceptional, but as a regular thing, is recognized by Mourret.

Monsignor Hunt says too that "No doubt, one method of selection is superior to another method; but regardless of method, the grant of power takes place just the same." One would assume that Jesus instituted the one best method and that

[23]Harnack, History of Dogma, vol. I, II, p. 70. Little, Brown and Co., Boston, 1905.

[24]Harnack, History of Dogma, vol. 1, p. 73.

[25]Les droits du metropolitain comprennent; 1. la convocation et la presidence du concile provincial annuel;" "Ces conciles deviennent reguliers au IIIme siecle et sont preside par l'eveque de la ville principale. Les eveques sont justiciables de ces conciles et peuvent etre deposes par eux, ainsi que nous l'avons vu pour Privat de Lambese."

Mourret, Histoire Generale de l'Eglise, vol. 1, p. 383.

[26]In Africa the councils are semi-annual. They were held in the spring and in the autumn.

the Church should have adhered to it. And, since a method of nomination by superior authority, according to the inspiration of the Holy Spirit followed by the approval of the people as inspired by the same Spirit, was in use in the early Church; we may assume that Christ did institute it. It was not adhered to in the course of time. The fact that Joseph Smith restored it in the latter-day Church is evidence of his divine calling.

Church officials called and directed in their ministry by the Holy Ghost.

According to Monsignor Hunt: "It is to be kept in mind that we treat here of two distinct functions, first, that of electing Church officials, and second, that of giving them authority. As already stated, Christ left specific directions for the latter but not for the former. He provided that the Apostles and their successors only could give power to succeeding bishops, and that they should do so through a Sacrament. This method of granting power, being prescribed by Christ, is not subject to change."

In support of the statement that the Savior did not leave specific directions for the manner of choosing bishops, etc., Monsignor Hunt cites, "The selection of St. Matthias which was determined by lots" and asks if Christ "did not prescribe the method of drawing lots, why did St. Peter and his colleagues resort to it?"

Does Monsignor Hunt believe that the choice of St. Matthias was simply a matter of chance or does he believe that in his choice the prayer of the apostles was answered? "And they prayed, and said, Thou, Lord which knowest the hearts of all men, show whether of these two Thou hast chosen, That he may take part in the ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots and the lot fell upon Matthias; and he was numbered with the eleven apostles."[27]

If the apostles' prayer was answered, then God chose Matthias just as certainly as he chose others after the gift of the Holy Ghost had been poured out on the apostles on the day of Pentecost.

In Acts 13:2-4 it is recorded that: "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto *I have called them.* And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed into Seleucia. . . ." And in Hebrews 5:4, referring to High Priests it states: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron (Exodus 4:16), so also Christ glorified not himself to be made a High Priest, but he that said unto him, Thou art my son, today have I begotten thee." The Savior was no exception to the general order of the Church: he did not choose himself, much less was he chosen by the civil power.

Jesus emphasized the fact that his disciples had not called him, but that he had called them, and, if we are to accept the words recorded in St. John, their calling was likewise authorized by the Father. Speaking of the Apostles,[28] the Savior prays: "I have manifested Thy name unto the men which thou gavest me out of the world. Thine they were, and *Thou gavest them me* and they have kept Thy word . . . *those that thou gavest me* I have kept and none of them is lost, but the son of perdition;

[27] Acts 1:24-26.
[28] John 17:6, 12.

that the scriptures might be fulfilled."

In contrast to the usage of the true Church, Monsignor Hunt records the fact that in the Catholic Church, "in some countries, civil rulers obtained the privilege of ratifying appointments and, later, that of making appointments. At no time was the Church happy with such interference but . . . even though civil rulers forced candidates upon the Church, the Church could not question their power as bishops once they had been consecrated at the hands of other bishops." . . . "The point of importance is that the method of selecting bishops does not affect the validity of the sacrament of Holy Orders."

Does Monsignor Hunt contend that if, instead of the apostles being chosen according to the will of God, Pilate had chosen others in their places in the New Testament times, all would have been well? Does it make no vital difference who chooses the Lord's servants? Does it matter not how unworthy a man selected by the civil power and forced upon the Church may be? It would perhaps be embarrasing to the Church, as Monsignor Hunt asserts, to "question the power (of men) as bishops once they had been consecrated (though under compulsion and though unworthy) at the hands of other bishops," but would it be embarrassing to the Lord, and would he suffer unholy compulsion?

Does the Lord no longer choose his own servants?

Joseph Smith asserts that their choice through revelation has been restored to the latter-day Church. It is the manner in which the Father has always called his servants.

To be Continued

Hill Fever

By Elzada C. Brinkerhoff

(With Apologies to John Masefield)

I must go back to the hills again,
  Must answer the call of the quail;
Go follow the breeze till I come
  To the end of the sunset trail.
And all I ask is the time and chance
  To wander far and wide,
With the crests of the hills and the light
  Of the stars to be my guide.

I must go tramp in the hills again,
  For the call is loud and clear;
I must go search for the bedded fern
  And the buds of the early year.
And when I'm tired I'll lay me down
  To rest a bit on the sod.
I'll dream of love and the days gone bye
  While I sleep at peace with my God.

Our Presidents

By Sarah M. McLelland

MEMBERS of the McKinley Ward Relief Society of Wells Stake gave a very successful entertainment on March 15, 1934, in honor of the 92nd anniversary of the Relief Society organization.

A tableau commemorating the founding of the Relief Society was given. The two songs, "Now Let Us Rejoice" and "The Spirit of God Like a Fire is Burning," which were sung at the first meeting in Nauvoo, were sung at the opening and closing of the tableau.

All of the six past General Presidents were portrayed by women beautifully gowned as near as possible like the characters they represented. President Louise Y. Robison, seventh General President, was a guest of honor, and as she entered the scene dressed in black velvet, she was presented with a bouquet of green and white carnations by dainty little Noreen Cutler. Standing graciously in her majesty awaiting silence after the applause, her kind, inspiring influence for good was felt by everyone.

The Ward Bishopric appeared following Sister Robison, and a poem of appreciation for their co-operation with the Relief Society, written by Elizabeth Hanson, was read. The curtain was stayed while the congregation sang, "Come, Come, Ye Saints."

A splendid exhibit of quilts, remodeled clothing and other work done by Relief Society women was on display. Dainty refreshments were served.

Sister Sarah M. McLelland read a brief sketch of the life of each General President as she introduced her:

EMMA HALE SMITH

EMMA HALE SMITH was the first President of the Relief Society of the Church of Jesus Christ of Latter-day Saints. In July, 1830, her husband, Joseph Smith, received a revelation saying she was to be called an Elect Lady, and her office was to comfort her husband in his afflictions, to travel with him as his scribe, to expound the scriptures and exhort the Church. She was to make a selection of sacred hymns to be used in the congregations of the Saints; a duty which she fulfilled. During her husband's life she was his constant companion, accompanying him on many dangerous and unhappy journeys, and giving him all the comfort and support she possibly could. She reared a small family under hazardous conditions. Her task was not an easy one. During the persecutions of the Saints she visited Governor Ford of Illinois and presented a memorial in behalf of her people praying for justice, protection and mercy. During her life she lived up to the requirements of the revelation given her. She died April 30, 1879, and is buried by the side of her husband near his home on the banks of the Mississippi River.

In honor of Joseph Smith, husband of Emma Smith, Brother Alvin Keddington rendered the solo, "The Seer."

ELIZA ROXEY SNOW

ELIZA ROXEY SNOW, the second President of the Relief Society, was the first secretary of the General Relief Society in Nauvoo.

She was a pioneer in very deed, and one whose gifts were many. In youth she began her literary career. Her educational attainments qualified her for that leadership which served her well in after years. She was a Poetess and a Priestess among her people. Soon after her arrival in Salt Lake Valley, having walked a good deal of the way and driven her own oxen, she organized in 1854 under the direction of Brigham Young, Relief Societies in the wards and stakes. She assisted in the organization of the Young Woman's Retrenchment Society, later called the Mutual Improvement Association and also helped organize the Primary Association. In 1872 she visited Palestine with her brother, the late President Lorenzo Snow, the object of the journey being to dedicate the Holy Land for the return of the Jews. She held the position of President of all women's organizations by common consent, and in 1880 President John Taylor appointed her as President of the Relief Society of the Church, which position she filled until her death in 1887. Eliza R. Snow gave to the people the hymn, "Oh My Father," and they have been singing it ever since.

(The Relief Society Women's Chorus sang, "Oh My Father.")

ZINA D. HUNTINGTON YOUNG

ZINA D. H. YOUNG was sustained President of the Relief Society in 1888. This gracious and kindly woman was greatly beloved by her associates. She was known far and wide for her charity and tender ministrations in the homes of the people. She was a motherly, saintly type of woman and had a soft voice and a quiet dignity that appealed to the hearts of the people. She was lovingly called "Aunt Zina." She was the grand-daughter of Samuel Huntington, one of the signers of the Declaration of Independence. She was a member of the Nauvoo Relief Society, figuring as a ministering angel among the sick and distressed. After her husband's death she became the wife of Brigham Young. She was the mother of three children and also raised as her own, four of his children. She was the first Mormon woman to take a course in nursing. She was blessed with the gift of healing and was a natural nurse. She was also a natural teacher and taught the pioneer children in school and in Sunday School. She was an eloquent speaker who thrilled her audience. She presided over the women in the Salt Lake Temple when it was dedicated. She died in August, 1901.

(In honor of this faithful teacher the Women's Chorus sang, "The Teacher's Work Is Done.")

BATHSHEBA SMITH

BATHSHEBA SMITH, the fourth President of the Relief Society, was a charter member of the Relief Society in Nauvoo when nineteen years of age. She was wont to repeat the events of the occasion and to tell of the personality of Emma Smith to the solemn interest of all who had the opportunity to hear her. She married George A. Smith, first counselor to Brigham Young. She had two children born in Nauvoo, but her infant son died while there. A great sorrow came to her when her eldest son, when on a mission to the Indians, was killed by them in 1860. He was met by a band of Navajos who seemed friendly, but afterward turned on him and killed him. She officiated at the opening of the Nauvoo, Logan and Salt Lake Temples and worked in the latter for many years. She

Tableau Commemorating the Organization of the Relief Society, McKinley W ard, Wells Stake, also Bishopric of Ward. President Anderson and President Robison and Noreen Cutler

gave service in every kind of Relief Society work. Her portrait occupies an honored place in our State Capitol building.

(A violin solo, "Though Deepening Trials Throng Your Way," was played by Lucille McDonald.)

EMMELINE B. WOODWARD WELLS

EMMELINE B. WELLS, the fifth President of the Relief Society, from early childhood gave promise of most unusual talent. She was a graduate with a teacher's certificate at fifteen. At fourteen she accepted the gospel and was baptized. While in Nauvoo she had many opportunities to hear the Prophet Joseph teach the people. All through her life she related incidents of testimony with earnestness and fervor. She came to Utah in 1848. She was the mother of five children, an ardent worker in the Relief Society and for Suffrage and never failed to cast her vote, always walking to the polling places. In 1877 she became editor and publisher of the "Woman's Exponent." For 39 years her pen was never idle. She was a brilliant writer in defense of her people. She published a volume of her poems and wrote the beautiful hymn, "Our Mountain Home So Dear." The mission of gathering wheat during the World War was given to her, and she received a personal call from President Woodrow Wilson, who thanked her in behalf of the government for the Relief Society wheat. She traveled extensively in the stakes of Zion and in foreign lands. On her hundredth anniversary a marble bust was placed in the State Capitol in her honor. On the pedestal is carved, "A fine soul who served us."

(The Relief Society Women's Chorus sang Sister Wells' hymn, "Our Mountain Home So Dear.")

CLARISSA SMITH WILLIAMS

CLARISSA SMITH WILLIAMS, sixth President of the Relief Society, was the first Utah daughter to attain this exalted position. The preceding five presidents were women of early Church history, converts to the faith, and pioneer mothers. She was the daughter of George Albert Smith and Susan West Smith. Sister Williams taught school, then later married William N. Williams on the eve of his departure for a mission. She continued her school teaching until his return. She was the mother of nine children, and her home was known for its hospitality. To know her was to love her. Sister Williams served in every capacity of the Relief Society work. She traveled extensively in the interest of the work both at home and abroad. The Relief Society has established a loan memorial for the training of public health nurses in which she was interested. She put the Society on a sound business basis. Many civic activities along educational and progressive lines claimed her assistance. She held many offices and positions in other lines. She was broad minded and had a pleasing personality, and was well qualified by nature and training for the leadership to which she was appointed. She died March 8, 1930. Sister Williams' favorite hymn was, "Come, Come Ye Saints," and this song will be sung as the closing number of the program.

LOUISE Y. ROBISON

LOUISE Y. ROBISON, the seventh President of the Relief Society, was born of goodly parents whose teachings she has righteously followed. She has given service in the Church since childhood. She is gifted with spirituality, love and tolerance, and a pleasing personality.

She has made a place in the hearts of the people never to be forgotten. At the time of the World War Sister Robison was active in Red Cross work. She was an instructor in surgical dressing and supervisor of the gauze room for the Granite Stake. For this service she received a beautiful enameled pin only worn by those who truly serve. The Relief Society at her suggestion launched a campaign for home beautification, the result of which was quite remarkable. She has constantly visited the wards and stakes. She represents the Travelers Aid Society. She has been a delegate to many conventions during the six years of her administration. The work has been carried on to a high state of efficiency under her guidance. She is intensely interested in Genealogy and Temple work. She possesses the faith and courage that make one strong in overcoming difficulties, and she inspires others with a determination to make good. She is the mother of six children.

We consider it an honor and privilege to have Sister Robison with us tonight, and would appreciate hearing from her, after which, one of her favorite hymns, "The Morning Breaks," will be sung by the Relief Society Woman's Chorus.

We express our love and appreciation to our President with flowers.

The Little Things

By Mirla Greenwood Thayne

I love the little things!
Gold sunlight in my windows newly shined,
Fresh curtains white with flow'ry blooms behind,
Gay marigolds a-nodding in a row
Along my path. Straight clothes lines all aglow
With soft white clothes a-swaying in the breeze
Keeping time with near-by blossomed trees.

I love to see a table neatly spread
With shining glasses and great loaves of bread
Brown-crusted. And there's golden butter there.
Sweet silence—while my baby lisps a prayer
Of thanks to a Kind Maker, whom he knows
Gives all that's good to creatures here below.

My parlor is not rich in tapestry
Nor velvet rugs—but it is dear to me.
Chairs finger-marked. I wipe each mark away
And pray that I must polish every day.
Perhaps my floors are littered up with toys
What of it? Heaven's here for two small boys.

I think my sweetest hour is eventide
With firelight glow, and you, dear, by my side,
Rose lamplight and my babies on the floor
White robed for bed—Oh, should I ask for more
Than this dear God "Give me the soul that gleans
More joy each day from just the little things."

Anne Brent, Helpmate

By Elsie C. Carroll

VII

ANNE'S first look into the finely modelled, intellectual face of Marian Welling, gave her a little twinge. What a daughter-in-law the girl would have been! Her deep brown eyes with little warm pools of gold, were full of understanding and tenderness; her smile was sweet and friendly. Anne felt the pull of the girl's personality even before she heard her low, cultivated voice.

But she never once lost her sense of loyalty to Phyllis. She knew that no matter how Marian Welling had to be hurt, no matter how Morris had to be hurt, no matter how she herself would have liked to have things different, she would go through with her plan to save Morris' home; to save the future well-being of little Junior.

"I feel that I know you already," Ann said in greeting. "Morris has always been a great one to share his friends with us. Before he was married he used to bring them home often. We're so glad you could come."

"It was sweet of you to ask me," the girl replied.

"I'm having a few friends this afternoon for a kensington. We just started a little program, so I'm going to take you around through the back." She led the way up the back stairs to Gloria's room.

As they passed the room where the twins and Junior were playing, Anne opened the door. "I must try to put the breaks on some of this noise," she said, "or my program down stairs will have too much competition."

Junior scrambled from Jan's back and rushed to Anne.

"Grammy, can we find Daddy's old banjo up in the attic?"

"After awhile, darling. But you must all stay in here or else go out to the sandpile and stay awhile, until Grammy's company has gone.

"What a beautiful child," Marian exclaimed as Anne closed the door. "I never saw such eyes." Then after a little pause, "Is—is he Morris' baby?"

"Yes. He has his mother's eyes and sunny disposition. Of course we all adore him—the first grandbaby."

A FEW moments later when Anne and Marian went down to the living room, Phyllis was beginning her second song. They stood in the doorway until she had finished, then Anne found a seat for Marian. "If you don't mind we'll go on with our program, then I'll make you acquainted with the ladies." She felt nervous about what she was doing. She must have a few words with Phyllis—alone. So she announced that Betty Wheeler of the high school dramatic department would read a one-act play, and beckoned for Phyllis.

She led the way into her own room and closed the door.

"You look lovely, Phyllis, in that new dress, and you sang beautifully. I am proud of you."

"Thanks! I owe it all to you. I was so afraid I couldn't sing before all those ladies, but when I got started I loved it."

"You must sing for people oftener." She paused a moment, then taking Phyllis' hands she asked, "Did you notice the girl who came in with me as you were beginning your second song?"

"The stately blonde?"

"Phyllis, that is Marian Welling."

The girl went white and sank to the settee at the foot of Anne's bed.

"What is she doing here?" she demanded with anger and resentment in her voice.

"I invited her, dear. Phyllis, you know that I want yours and Morris' happiness just as much as you do."

"Do you want me to give him up to her? That is what will make him happy." Tears were welling up in the big blue eyes, and there was a note of suspicion and resentment in the voice.

"I want to help you and Morris find your old love—for the sake of both of you—and especially for Junior's sake."

"Then why did you invite that woman here? I'm afraid of her. I hate her. I'm going back to Auntie's."

"Phyllis, can't you trust me? You told me that I'm the only mother you ever had. Now, I want you to take your mother's advice and face this crisis as I know it is in you to do it. I want you to meet this girl and treat her just as graciously as you know how. Forget that you think she is anything except an old school friend of Morris' whom you want to please because you know it would please him. Will you do that Phyllis?"

After a moment's struggle the girl answered a bit hesitantly, "If you think I should."

"And tomorrow," Anne went on, "when Morris comes, I want you still to carry on your part of the wife being gracious to the husband's friend."

"I'll try."

While Gloria and Ella Warner whom Anne had had come in to help, were serving refreshments, Anne presented Marian to her guests. When she came to Phyllis she said:

"I believe you haven't even met Phyllis, Morris' wife." The two looked at each other a few seconds in silence. Anne could feel the tenseness of the situation. It was Marian who recovered her poise first, revealing Anne told herself, that she was a genuine thoroughbred. In that lay the mother's assurance that her plan would be successful.

Marian held out her hand.

"Your music was lovely," she said simply. "I'm particularly fond of that last little song from Carrie Jacobs Bond."

"Thanks," Phyllis answered. "I'm glad you enjoyed it." Anne understood the emotions back of the girl's quiet manner and she immediately led Marian on to another group, remarking,

"We think Phyllis has a beautiful voice, but she's been so busy and tied since Junior came, that naturally she hasn't cultivated it as we hope to have her."

"She herself is as lovely as her voice," Marian said slowly.

"Yes, we think so. Morris used to declare she was the only pretty girl in town. They were married so young that she has missed many opportunities. I sometimes think that Morris forgets that while he was finishing college, she was at home giving him that precious baby, and that because of that she didn't get the same type of development he did. But she's a wonderful little mother." They stopped before a group of women sitting in the sun parlor; Anne presented Marian, and found her a seat with them.

The surprised expression on the faces of several of her guests when she mentioned Marian's name had told Anne that Morris' infatuation for the girl was no secret even in Shannon.

THAT night at dinner, Peter talked enthusiastically to Marian.

as he always did to strangers, of the plans he was projecting.

"This new real estate and building scheme will mean new growth to this community. I'll soon have Morris working on the plans for the buildings we're going to construct out on the bench. It will be a great break for him—a real future, such as I always dreamed of for him. And you—why, there'll be a splendid opportunity for you too, Miss Welling—landscape gardening and interior decorating will be very essential parts of this model section we are going to build. How would that suit you? I'll mention your name to the board at our next meeting, before some of the other men recommend someone else. You and Morris could go right on working together as you are now."

Anne noted the suffering in Phyllis' eyes. She was sorry she had kept this whole unfortunate situation from Peter. Sometimes he was such a dear old blunderer. Marian was confused for an instant, then she said quietly,

"That is very kind of you, Mr. Brent. It would be a wonderful opportunity, but I—I—have about made up my mind to go back to my former position. It is being held open for me if I should want to return—and it would be nearer my home and mother." Anne breathed a little prayer of thanks.

A few moments after this Morris, who had said he wouldn't be able to come until the next day, came into the room. Junior was the first to see him, and clambering down from his improvised high chair, sending the unabridged dictionary under the table, he cried,

"There's my Daddy!" and rushed to Morris' arms.

Anne arose, wondering what would happen now.

"You are just in time, Morris," she said calmly. Phyllis arose also and went into the kitchen, her face white and suffering. "Come on into the kitchen and help Phyllis warm up some of this food." After a word of greeting to the others, he followed her.

"It was nice you could come today," Anne went on, trying to keep her voice casual. "I sent for Phyllis and the baby to come and spend the week-end. I've hardly seen them this summer." Phyllis was standing by the window, her hands toying with the ruffle on a white organdy apron she wore over the new blue dress. Junior was urging his Daddy to come and sit by him at the table.

"Phyllis, I'll fix the food if you'll go in and shift the people a little and set a place for Morris." Without a word or a look at her husband, Phyllis left the room.

"Mother how could you?" Morris asked reproachfully.

Ignoring his question Anne lifted a platter of meat and a plate of rolls from the oven and turned to the dining room.

"Come on and get your dinner, Morris," she said as if everything was perfectly normal.

The meal was finished without much visible restraint, though Anne knew that it was an ordeal for Morris and the two women. When it was over, she led the way into the living room, leaving Ella to clear up the dishes.

Junior took possession of his father, so the constraint between Morris and Phyllis was not evident to the members of the family other than Anne. For a little while the twins and Junior were the center of attention, but finally Anne asked Phyllis to sing the songs she had sung in the afternoon, for Peter and Morris.

Phyllis looked at her imploringly, but Anne found the music for Gloria and led Phyllis to the piano.

While she sang, Morris sat turning the pages of a picture book with Junior, but Anne noticed that he glanced once or twice toward Phyllis, whose emotion added to the beauty of her face and voice.

Peter applauded loudly when the songs were ended and asked,

"Why haven't we been hearing this music before, little girl? Does Morris think he has a monopoly on your voice as well as your time? I had no idea we had such talent in the family, did you, Mother?"

Anne smiled and answered,

"We've always known that Phyllis could sing, but now we must hear her often."

Peter asked Marian if she didn't play or sing, and she answered that the only instrument she played was the typewriter.

Presently Peter launched into a discussion of his business with Morris, outlining the plans for the new building project the recently organized real estate company was contemplating.

"There's going to be a wonderful future for you when we get underway," he explained. "You must come down to the office and go over the plans. I've been trying to induce Miss Welling to throw her lot with us too. You two working together should make a great team."

Anne deftly turned the conversation into another channel, asking Marian if she had read Pearl Buck's latest novel, and turning to Phyllis occasionally to refresh her own memory as to names or incidents as they talked of the book.

Again Anne saw Morris looking covertly and with surprise at his wife. Phyllis had never been in the habit of reading anything except the popular current magazines.

A little after eight Marian said,

"I must catch that next train, Mrs. Brent. If I may please call a taxi—"

"O, but we were expecting you to stay over the week end," Anne protested. "Didn't Morris make that clear?"

"Indeed he did, and I thank you. I should love to stay, but Mr. Wallace asked me to work on some plans for one of his patrons tomorrow and I mustn't disappoint him. It has been delightful to meet you all. The nice things Morris led me to think about his family are more than true." Her glance swept the entire group, including Phyllis and Junior. "Now, I'll call a taxi and then run up stairs if I may, and powder my nose."

"If you must go," Anne said with decision, "Morris and Phyllis will drive you to the station."

When Anne held Marian's hand as they said goodbye, she felt sure there was a little hurt but very much of understanding back of the friendly brown eyes. Again she thought to herself what a wonderful daughter-in-law the girl would have been, and she gave a little wistful sigh, as she bent and kissed the girl's smooth cheek.

"You're a wonderful mother," Marian said in a low voice, "You're sweet and good—and wise." Anne swallowed a lump in her throat and pressed the hand she was holding.

Morris and Phyllis did not return for several hours. When they did come Anne knew that Phyllis had been crying, but there was happiness again in her eyes.

Later, as Morris stood at the foot of the stairs waiting for Phyllis to bring a glass of water to take up for Junior, he said hastily and awkwardly to Anne who was passing toward her own room,

"Mom, I'm asking you to forget that stuff I was talking the other day. I can see that you are right. I've got to think about others—besides myself. That little rooster upstairs —Gosh, I couldn't do anything to hurt him. And Phyl is—a peach isn't she?"

(To be continued)

Courtesy Great Northern Railway

FLATHEAD RIVER, MONTANA

Wedding Anniversaries

By Jessie M. Robinson

When You Are Married One Year

THE first anniversary is called the Cotton Wedding. For a little dinner, a young couple may issue invitations written in indelible ink on pieces of French nainsook folded like notepaper. Write the date of the marriage and also the anniversary date at the top.

The bride should wear her wedding-gown, and on her head a wreath of tiny cotton balls.

Cover the dining table with a pretty cotton cloth or with cotton batting to within two feet of the edge, sprinkled with powdered mica (the shiny stuff sold for Christmas trees is the same thing). A small Christmas tree loaded with cotton snow makes a good centerpiece. Use cotton snowballs to hold trifling favors for the guests.

Follow the dinner with various merry games. For prizes give packages of sterilized cotton, powder puffs, handkerchiefs, aprons, or anything made of cotton.

When You Are Married Two Years

THE second anniversary is the paper wedding. The bride may wear an entire costume of paper or another gown trimmed with paper.

For the table, use either one entire cover of crepe or plain paper, or the very effective paper lace doilies easily procurable at confectionary or bookstores. Have a centrepiece of paper roses, the candleshades of their petals, and serve the ices in boxes held in the hearts of paper roses. Any other paper flowers of course may be suitable.

For entertainment after dinner large mottoes containing paper caps may be distributed. These should be put on, and the character impersonated by each wearer appropriate to the headgear. The one drawing a fez might choose the Sultan for his character; a fool's cap may suggest "Simple Simon," a nightcap, "Mrs. Caudle," which must be discovered by the others through asking questions.

The guesses are recorded in paper booklets and the person most successful may receive a prize—a book or any paper trifle.

When You Are Married Four Years

THE Leather Wedding celebrates the fourth anniversary. Leather does not lend itself readily to decorative features, but the bride of four years has no other choice.

The dinner table may have a burnt-leather box or basket filled with yellow flowers or growing ferns, with leatherette boxes for candy or nuts. The place cards may be of chamois with the names in heavy gilt lettering.

A game or contest is usually enjoyed after dinner, and if any prize is awarded, of course it should be of leather.

When You Are Married Five Years

THE Wooden Wedding comes at the fifth year. In the summer a picnic luncheon or supper in canyon or park would be appropriate. At other seasons an evening affair must be chosen, and the rooms made to look as "woodsy" as possible. The invitations may be written upon birch bark with green ink. There

are also postal cards made of thin wood which would be novel.

Have the supper-table without a cloth so as to show the wood, and ferns in the centre in a rustic basket. Wooden boxes or baskets lined with leaves should hold sandwiches, olives, etc. If there is music, selections from "Robin Hood" may recall the "merry men of the greenwood."

Afterward, among intimate friends, fun may be had in a contest between the women driving nails into a plank or whittling toy boats, and for the men a competition to dress clothespin dolls.

For prizes and for gifts to the hosts—etchings, or any picture framed in wood, a book-rack, or any article enclosed in a wooden box would be appropriate.

When You Are Married Seven Years

THE Woolen Wedding comes with the seventh anniversary. The material is not effective, but the invitations may be worked in crewels or perforated Bristol-board.

The "cobweb party" might be revived, using colored yarns instead of cords—a "fortune" as well as a favor at the end of each. Some unfortunate young man might, perhaps, find a huge worsted mitten, guided in his choice of yarn by one in the secret to insure its selection by a man.

The bride, of course, should be dressed in woolen, and may be charming in one of the new knitted sport dresses.

On the supper-table a large wedding-cake crowned by a "Bo-peep" doll with her flock of toy sheep would suggest the "wooly" idea.

When You Are Married Ten Years

THE Tin Wedding marks the tenth anniversary, for the celebration of which a reception is usually chosen in winter, and a garden party in summer.

If it is impossible to have the invitations engraved on thin sheets of tin, they might be wrapped in sheets of smooth tinfoil before placing them in envelopes.

The table may be very effectively set with shining new tinware. If the refreshments are served out of doors, each table should have as its centrepiece a tin pot or cup filled with flowers.

The wedding dress will now be so old-fashioned as to be interesting or amusing. A coronet of tin stars of graduated sizes and a tin funnel for a bouquet holder will add to the bride's costume.

A small tin of canned soup would make an effective booby prize if games are played, tinware, filled with flowers much beribboned makes pretty gifts for the guests.

When You Are Married Fifteen Years

THE Crystal Wedding commemorates the fifteenth anniversary. The invitations are printed in gilt upon cards of celluloid, or written on cellophane, as both of these materials resemble glass.

For table decorations glass should be prominent. Use a luncheon or dinner set of colored glass, crystal candlesticks, and a large glass bowl or vase of any seasonal flower as the centrepiece, having it set upon a large mirror bordered with fern or ivy.

Books such as Hugh Walpole's "The Green Mirror," Phyllis Bottome's "The Crystal Heart," rings with glass or gem settings, tiny glass bottles or dishes are some of the prizes suggested if games are played.

A beaded dress is appropriate for the hostess,

When You Are Married Twenty Years

THE Linen Wedding comes after twenty years of married life. Linen notepaper may convey the invitations.

Use the best linen tablecloth that you possess for the dinner table. If procurable, have blue flax flowers as a centrepiece. Or, as Ireland, especially Belfast, is synonymous of fine linen, a small pot of green shamrock and St. Patrick Day favors might be used.

Prizes may be offered for the one who tells the best Irish joke or story.

When Married Twenty-five Years

THE twenty-fifth anniversary is the Silver Wedding.

The invitations, engraved in silver, are almost always issued for a reception.

The bride wears silver-gray, and Time may have also crowned her head with silver.

Only relatives and intimate friends send gifts. The request that none be sent is often written on the invitations.

Silver should be conspicuous on the table, and pink roses are as lovely in a bowl of plated ware as in the more costly solid metal.

When Married Fifty Years

ALL the family should assemble to do honor to the couple who, fifty years from the wedding-day, celebrate their Golden Wedding.

The preparations should be undertaken by the younger members and the invitations engraved in gilt.

The rooms and table should be gay with golden blossoms—yellow maple boughs, ripe wheat, goldenrod, yellow roses, or daffodils.

Two comfortable wicker or upholstered chairs may be easily decorated in gold paint and cloth for the aged couple.

The gifts need only suggest in color the precious metal, but of course, it would seem most appropriate if the children and grandchildren united in giving some coin or present of real gold.

At a recent Golden Wedding a little service of thanksgiving was held under the trees after the formal guests had gone.

Heaven

By Ella J. Coulam

Could Heaven be more lovely
  Than early dawn in May,
As rays of morning splendor shine
  Through mists of mauve and gray?

Could Heaven have more brilliance
  Than mid-day sun in June,
As radiant beams of warmth and light
  With earth below commune?

Could Heaven be more peaceful
  Than evening in July,
When sun sinks slowly in the west
  And stars light all the sky?

Anger

By Eva Wangsgard

ANGER has always seemed to me such a senseless emotion. Because angry people are so often ridiculous, they have always appeared to me a little absurd so that I am likely to burst into laughter if suddenly confronted by an angry face. Of course, righteous indignation is a virtue. Even Christ drove the money changers out of the temple with a whip in his hand. But why all this senseless tirading when it's just a form of emotional indulgence?

For many years I was a schoolteacher so that of necessity I read many books on and took many courses in psychology, but the finest lesson I ever learned on anger came from a child of three. Sitting at the sewing machine one day, I was startled by the stamping of tiny feet and the loud bursting open and slamming shut of a door. I glanced up as our small son entered the room and, then, perceiving that he had not noticed my momentary attention, I proceeded silently with my sewing.

The small apparition of anger strode noisily back and forth across the room with his tiny hands clasped behind his back, an exact replica of his great-uncle George in the throes of a violent temper. Pretending not to have noticed anything unusual, I kept quietly on with my sewing.

Finally he stopped and in a voice of extreme disgust exploded, "I are mad!"

"Yes," I said as calmly as I could for I was convulsed with inward amusement, "I see you are. What do you intend to do about it?"

The queerest expression of absolute consternation appeared on his baby face and then he said, in the gruffest voice he could muster, "Well, I can talk big like grandpa does."

Then I smiled and he smiled, too. He sat down and began making a train of his blocks.

How truly he spoke! We can all talk big as grandpa does but what does it avail? That is fifteen years ago and we have never had to suffer the angry scenes which take so much of the joy out of life. If anyone at our house commenced talking "big as grandpa does" he would bring to mind the old joke and only "raise a laugh." Cannot others learn from this episode?

Recompense

By Mina Blake Oblad

Oh, thank you God
For this brief glimpse of Heav'n
This hour of recompense.
The long, hard months,
The hours of pain, are past
And in my arms, at last,
I hold my newborn babe.
I see the tiny head,
The perfect hands and feet
And feel that life is rich, complete.

Music Appreciation

(Address given at the Choristers' and Organists' Department, April 4, 1934.)

By Elise B. Alder

"When gripping grief the heart doth wound
And doleful dumps the mind oppress,
Then music with her silver sound,
With speedy help will lend redress."

MR. ALEXANDER MEROVITCH, president of the Musical Art Management Corporation, says that in the past two decades the love of good music in America has increased considerably. This is an interesting fact considering that only a short time ago the average American citizen knew practically nothing about music. Today, the average American citizen has a knowledge of values in music. This acquired culture is a direct result of the gratifying manner in which the women of America have staunchly supported all forms of musical art. The general public perhaps is not aware that in practically every town and city in America there are active women's music clubs—all eager to absorb the art of those who come to these shores to express themselves in their chosen field. And yet oddly enough, he continues, there are scoffers, especially in Europe, who declare America is not a musical country. What an unjust statement this is indeed. Mr. Merovitch pointed out that there are approximately five thousand women's clubs in America today.

How much we will soon be able to add to this if we live up to the requirements of our Relief Society work. We know of nothing more genial and heart-warming than to hear the whole Relief Society joining in a hymn or song led by one of our competent choristers.

One author says: "The human voice is the most perfect musical instrument ever made; and well it might be, for it had the most skillful maker."

Some years ago twenty thousand people gathered in the old Castle Garden in New York to hear Jennie Lind sing, as no other songstress ever had sung, the sublime composition of Beethoven and Handel. At length the Swedish Nightingale thought of her home, paused and seemed to fold her wings for a higher flight. She began with deep emotion to pour forth "Home Sweet Home." The Audience could not stand it. An uproar of applause stopped the music. Tears gushed from those thousands of eyes like rain. Beethoven and Handel were forgotten—After a moment the song came again seemingly as from Heaven, almost angelic.—That was the song that bound as with a spell, twenty thousand souls, and John Howard Payne triumphed over the great master of song.

We, too, can touch the hearts of our people with song if we try, even more than others as we have the spirit of our wonderful gospel to inspire us. It is said the human soul is a mighty harp and all its strings vibrate to the gush of music. Last year in our Stake Conference Conventions we were thrilled and tears came to our eyes when we heard the beautiful singing. Many of our Stakes learned well the five songs we asked them to learn, viz:

Holy Redeemer,
Come, Come Ye Saints,
Come Thou Glorious Day of Promise,

I Passed by Your Window,
Brahm's Lullaby.

In other Stakes our program was almost ignored. Why, we do not know. We regret this, we are so anxious to have our work uniform. Cooperate with us this coming year and begin at once to learn the five pieces we have selected for you, viz:

God Moves in a Mysterious Way,
Tho' Deepening Trials,
I Think When I Read that Sweet Story of Old,
The Lost Chord,
Sleepers Wake.

Should some of these suggested be too difficult we give four others—

The Prayer Perfect,
Teach me to Pray,
Jocelyn't Lullaby,
As the Dews from Heaven Distilling.

Observe closely the interpretation Mrs. Sackett gives to these songs when she presents her demonstration this afternoon. Get the spirit. Put your whole soul into your work, glorify it. Magnify it and instill the spirit of good music into the lives of the Relief Society women.

One writer says: If music is to prove itself the most Spiritual of all the arts, it must do so by aid of the audience. A good chorister and organist will try to educate the people with whom they labor not only to sing but to listen. What we need is a little simple instruction for listeners, giving them not only the inspiring idea of what their presence means to us, but also showing them how they can actually hear the music inwardly, and so become a very part of it. One of the simplest things for a music lover they tell us, is to learn not to look but to listen.

I once read of a young girl who went to a recital of a well known pianist whose blond hair was much admired by his feminine followers and she said "Oh, it was a wonderful recital, I can't remember what he played, but his hair looked so lovely against the blue curtain!"

OUR organists have a wonderful opportunity to educate our women by being well prepared in their preliminary music. But when they rush to their meetings not knowing what music they are going to play to quiet them and put them in a receptive mood for what is to come, it is no wonder they do not stop talking to listen. If you will choose the best and be well prepared it will surprise you what beneficial results will follow. One writer says: "Musical education, of a simple sort, will do more than the average mind can imagine to reconstruct society." If you work hard and to the plan given you can expect inspiration to help you in your work and I can promise you it will come.

MICHAEL PUPIN, our great inventor, in his book "From Imigrant to Inventor" tells how when a poor peasant lad in Serbia tending the sheep at night on the hills with only a piece of black bread to eat, he saw, the burning stars in the blackness of a summer midnight sky and felt in his heart, The Heaven's declare the glory of God, and the light of the stars and the sound of grazing oxen, faint strokes of the distant church bells, were messages like the loving words of a Friendly Power without whose aid we were helpless. Here in the quiet of the night enjoying the beauty of the world he received the inspiration which resulted in all the fine things he has accomplished. Just so can we receive inspiration for our work.

LET us pause and think and ask ourselves these questions—Do we glorify our calling and love our

work? Is it a pleasure to us? Are we willing to take time to prepare ourselves for our work? Do we appreciate the opportunity we have of helping others to understand the beauty in music? There is nothing that enriches ones life more than music if we choose the true for it arouses noble feelings. Jazz is not true music it does not appeal to the finest emotions.

By the turn of the dial on the radio we can choose. Which program are we choosing, Walter Damrosch or Rudy Valee?

Walter Damrosch through his nation-wide school program has become the most influential force in music appreciation in the United States. The good he has done over the radio through the schools can not be estimated; his influence has been felt in the home by you and me. I am wondering how many of this fine group have been listening to him each Friday morning between 9 and 10 o'clock.

I am also wondering how many of you have heard our Relief Society Singing Mothers led by Mrs. Charlotte O. Sackett and her accompanist Mrs. Alta B. Cassity the last three Sundays over K.S.L. We are proud of these singers, we can feel through them our love for music broadening.

Are we taking time to do our work well or are we just rushing through most any way and missing the inspiring beautiful things of life. Are we flying through the country seeing nothing and listening to music all day on the radio hearing nothing? or are we taking time to reflect, to think about things and get the beauty out of life and the inspiration that will come to us if we will put ourselves in tune.

Let us take a lesson from the old negro Rastus who one day entered a corner drug store and asked to use the phone, called up a number, dropped a nickel in the slot and on hearing the familiar "hello" said; "Is this Mrs. Simson?" "Yes," was the reply. "Do you need a gardener? "No I have a gardener," came the answer. "Would you like to change or are you perfectly satisfied with your gardener?" "I do not care to change, I am perfectly satisfied," she said. "Alright goodbye," and he hung up the phone.

Just as he was going out of the door the druggist called to him and said, "Say Rastus, aren't you Mrs. Simson's gardener?" "Yes I is Mrs. Simson's gardener but I was just checking up on myself."

My dear Choristers and Organists, let us check up on ourselves to see if we are doing our work as we should, making the lives of our women sweeter and more joyous through our music. It takes your sincere efforts to make our Relief Society work what we want it to be, it is your touch that gives the inspiration to the meetings and to the lessons in hand.

Ella Wheeler Wilcox says:

Love thyself last, look near, behold thy duty
To those who walk beside thee down life's road,
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last and thou shall grow in spirit,
To see, to know, to hear and understand
The message of the stars, lo! thou shall hear it,
And all God's joys shall be at thy command.

Music Appreciation—Let that be your aim the coming year.

Happenings

By Annie Wells Cannon

JUNE.—Earth in summer's garb holds out her hands laden with gifts of song, and perfume, laughter, and shade of leafy trees to give a distraught world praise and love and peace.

CAROLINE MILLER, of Boxley, Ga., is the winner of the 1933 Pulitzer prize for her novel entitled, "Land in His Bosom," and Sidney Kingsley, of New York, is awarded the prize for the best play, "Men in White" is the title. Both prizes are $1,000.

DOLLY MADISON, Frances Cleveland and Grace Coolidge were the only "First Ladies" who preferred to be known by their own names and they were the most popular.

EVA TANGUAY, the "Don't Care" girl of the movies of an earlier day, after an operation to restore her sight, is planning to come back and intends to dedicate her earnings, above living expenses, to the aid of sightless children.

MRS. THOMAS A. EDISON personally rescued three persons from an overturned car, administered first aid and then drove them home in her own car.

IRENE CASTLE McLAUGHLIN, dress stylist, advocates individuality with a minimum of regard to fashion. She claims there is now no uniformity in skirt length, sleeve size, or neck lines.

MRS. EDWARD T. GARY, whose fortune was around $10,000,000, remembered, in her will, her manicurist, hairdresser, chauffeur, and others who served her in sums from $10,000 to $30,000. Besides bequests to relatives she bequeathed the residue of her fortune to the Metropolitan Museum of Art.

CORNELIA OTIS SKINNER has a clever storiette in a current magazine "Med to Mum" which is a delicious piece of humor and further proves the versatility of this gifted woman.

ELIZABETH COBB, daughter of the famous newspaper correspondent, Irvin Cobb, has followed in her father's footsteps and decided on a literary career though she says it is the "most miserable" work in the world. She also says she might have been an actress or archaeologist or a social butterfly but having written three novels she chose literature.

ELIZABETH SEEGERS in "The Pageant of Chinese History," covers a period about 3,000 years B. C. to the modern day. It abounds in Chinese humor and philosophy in its procession of empires, dynasties, wars and conquests.

ANN BRIDGE, winner of "Atlantic" novel prize of 1932, has written a new Anglo-Chinese story called "Ginger Griffin" which comes out in May.

FRANCES FROST and Lola Ridge divided this year the Shelly Memorial Award. Miss Frost was also the recipient of the first prize for poetry offered by the magazine "Young Israel" for her poem "Autumn."

ELIZABETH JENKINS' "Harriet," Stella Kramer's "Path to Understanding," Magdelen Halls' "Diary of a Young Lady of Fashion" are some of the late novels offered for summer reading.

Happy Mothers

By Marba C. Josephson

EVERY mother wishes her children to be happy and progressive in their school work. But she hesitates in attempting to direct them at home for fear that she may do more harm than good. The Parent-Teacher Association has done much in creating a cooperative spirit between home and school. Even so, this organization does not show mothers the actual methods followed in the classroom. Teachers are eager to give helpful suggestions to aid in the development of the pupils. But mothers must give them the opportunity to make these suggestions.

Mothers may get this information from visiting the class recitations of their children. It is a strange fact that the child at home is often quite a different person from the child of the school-room. At home, he may be self-confident and capable. In school, his confidence has melted; his ability to perform the assigned tasks seems to have evaporated. He is ill at ease with the other children.

His uneasiness may be merely the result of a difference in clothing or grooming—details which parents too often consider trivial. To the child, however, the matter of being like the group is essential. Unless parents see the child in his class, they cannot sense this difference which is oppressing him. His mannerisms at home may pass unnoticed but, in the school-room, they are magnified and react to his disadvantage. Mothers need to see their children in the impartial light of the classroom among children of the same age.

The correction of the clothing or grooming which retards the child is a relatively easy matter. It is usually possible to secure knickers for him, if that is what the others of his group are wearing. His hair can be cut in the same fashion as that of the rest of the class. On the other hand, when the lack of self-reliance is deeply seated in the heart and soul of the child, the mother has a real problem.

ONE of the first steps is to make the child learn how to obey simple commands quickly, quietly, and correctly. If body and mind learn coordination, self-confidence will be the result. An effective command game can be manufactured at home. The children can cut from old magazines the pictures of common objects (boy, girl, cat, dog, man, woman, baby, ship, tree, etc.) Then they can mount them on some of the cardboards begged from the grocer. After the pictures are ready, the kiddies may invite two or three of the neighbor children to join in the sport. They get fun from placing the pictures around the room. After they have seated themselves in a row, mother begins issuing the commands: "Take the baby and put it by the woman, Bobby." When Bobby has performed the task, the children show their approval by clapping for him. Mother now directs others of the children to do similar things. When the game is started she must give each child a single sim-

ple command. Soon she can make the directions more complicated—being extremely careful to voice her commands distinctly and slowly enough for the youngsters to follow without becoming confused. Even a two-year-old can join in this game satisfactorily and happily. The game should not be played too long at any one time. Ten or fifteen minutes is usually long enough.

The practice of printing the name of the objects on the pictures helps immeasurably in word-recognition. Above the picture, print the word starting it with a capital letter; print the word below using all small letters. The children quickly learn the word even without looking at the picture.

Another command game can be played by directing the children to run and touch various objects in the room as they are called out. If the children become tired from this game, they may be rested by playing the silence game. They sit or lie on the floor, closing their eyes. They listen attentively and tell in order what they hear. This restful exercise has much to recommend it in these days of noisiness and bustle.

While these little visitors are in the home, marching can be enjoyed. Jumping and clapping songs can be played. It is well to let each child be a leader in one activity. The neighbor children may desire to join in a program. Programs must be held (every night, if possible) for the family alone, in addition to the special days when the neighbors are part of the performance.

THE children must be praised for their recitations and their songs. They should receive encouragement to retell the stories which they read in school. They can be taught little songs at home which they can dramatize. Cute little recitations can be selected by mother and occasionally an original poem will enliven the evening. Even the tiny baby who can use his hands is able to follow little finger plays to take his part in the family program.

In every way mother must evince an interest in the constant development of her children. When Johnny brings home an especially good drawing, she should praise him and place the picture in a position of honor for a few days. A small wall-board can be made inexpensively by any amateur carpenter in the household. This can be hung in the living-room. With thumb tacks, the pictures can be easily displayed and as easily removed. It is an inspiration to watch the beatific smile on Johnny's face as his picture is displayed for all to see.

When Mary gets a hundred in her hardest subject, she needs a little compensation. Maybe it will be only a handful of raisins, or a dish of her favorite fruit. Yet something a bit out of the ordinary must be done for her. If at the end of her term the report card is above reproach, it is her privilege to choose what surprise she wishes as her treat for the whole family—a cake, a pudding, or cookies. Her heart will swell almost to bursting and her determination to keep up the good work will be intensified.

Mother's duty is to praise and reward—surely a much more worthwhile occupation than to punish and find fault. The results of a positive encouragement are always more permanent than those from a negative, adverse

criticism. The children will know that mother's interest in them is ever-present. Older people may realize the significance of silent service. But children require oral commendation and tangible rewards.

Another way in which mother can be of great help is to get supplementary work for the children to do at home. This means that she must be especially careful to see that she is working in harmony with the methods in use in the schools of her particular locality. Again let me emphasize that she must visit repeatedly to absorb the system. Quite frequently she can get discarded textbooks at a fraction of their original cost from the board of education. She can help with the reading in this way. She can, moreover, pick out certain words and drill on them.

One easy way to drill words is to draw and color pictures to illustrate the words which are printed alongside. The sheets with probably six pictures and words can be thumb-tacked to the wall board. In the morning and the evening, mother takes the child to it and has him read the words as she points to them. Although the child at first looks at the picture, in a surprisingly short time he reads the symbol. Other devices to emphasize word units are by printing the words on paper or on the blackboard, or by having the child pick the words out from magazines or newspapers.

By visiting school, mother can learn the methods of teaching arithmetic, writing, spelling, and other subjects; then she will be able to reinforce the training given at school. The children will gain tremendously through this unified development. They will realize that both mother and teacher are pulling together for their best good. Home work will strengthen school training; school activity will receive new impetus from home activity.

I found a wealth of helpful material which is published at a minimum cost by the Webster Publishing Company of St. Louis, Missouri. The books cost from fifteen to twenty-five cents postpaid. These projects give the youngsters something definite to accomplish. In these books, the instructions for activity are so varied that the children are entranced and learn happily as well as thoroughly. On birthdays and Christmases, these books will make exceptional gifts.

Mother's labor at home to bolster the weak spots will mean an exactness on the part of both mother and child. The good results will come only if she sees that the work is done faithfully every day. On the other hand, if mother never swerves from her schedule, the outcome will more than satisfy her for the effort given. Her children will attain their assured places as leaders of their groups. They will have learned an invaluable lesson in study habits. But, above everything else for happy mothers to treasure in their hearts, the children will realize that mother is behind them—encouraging, helping, loving them.

This confidence, well-established through work and play in youth, will weather the storm of impetuous adolescence and add lustre to mothers' crowns as their children enter adulthood.

By Holly Baxter Keddington

JUNE, the month of roses, weddings and vacation plans. If you have children who are of school age you have no doubt wondered just how Mary or John can best spend the three months of vacation. "All work and no play makes Jack a dull boy" is a very true bit of philosophy but a few well chosen chores for both boy and girl, not only help the child, but can be a help to the mother. These are some of the little tasks my questions to friends have brought for you. All of these tasks are for either boy or girl and you may find a son choosing to make beds and a daughter chopping wood as a preference. If possible let them choose their tasks from a list. Then after one or two weeks a change will renew enthusiasm. Here they are: Errands, watering and cutting lawns, caring for young child, emptying garbage, dusting, making beds, cleaning basin and tub, shaking and sweeping small rugs, caring for pets and plants, caring for cupboards and closets, ironing underwear and hankies, caring for their own shoes, sewing buttons on simple apparel, dampening clothes, simple ironing, folding towels, etc., washing smaller windows, setting the table, clearing the table, and then the inevitable dishes. In urban communities these tasks may seem very simple but with the advent of labor saving devices we in the cities and towns find tasks for children getting fewer.

I INTENDED to give you a list of books for different ages but after visiting the library, bookstores, and writing for radio pamphlets I find the list far too long and the task of choosing would not be easy, so I am listing some of the best recommended ones and those most familiar to me and if you are interested send a stamped, addressed envelope in care of the *Magazine,* and give the age and sex of your child, I will then send a more complete list to you.

4- 8—Rhymes about Ourselves, Happy Hour Book, Jupie Stories (24), and Tykie.

8-12—All About Pets, The Enchanted Forest, Alice in Wonderland Series, The Children's Hour (series), The Singing Wood, The Heroes and Waterbabies.

12-15—Every-day Mysteries (science), Blackthorn and other Katherine Adams stories, Pilgrim's Progress, What Makes the World Go Round, Betty Bradford, Engineer, The World We Live In, These United States, Boy's-Eye View of the Arctic, and many others.

If a child learns to read good books he need never be lonely for he can go farther and faster by book-way than any other.

HERE is a recipe for Sun-kissed Strawberry Jam: I hope the advanced season will not make this come too late for you for it is most delicious. Hull and wash strawberries, pack in measure but do not mash. Add ¾ as much sugar as fruit and let stand over night. In the morning stir slightly to get sugar through fruit, bring to boil and cook slowly for 10 minutes, place in shallow bowls or pans in sun. Cover well with clean, close-meshed curtain or mosquito bar, leave out all day in the sun. In the evening bring in, place in jars and seal with paraffin.

Be it Ever so Humble

By Ida R. Alldredge

GRANDMA BIBY sat in her rocker by the window watching the girls and boys as they hurried home from school. Tiny snowflakes whirled through the air and fell lightly to the ground. The branches of the trees, already loaded from recent storms, groaned under their new weight.

Grandma smiled as the girls and boys, in their childish glee, threw snowballs at one another.

Her thoughts flew back to her own little John and Helen, and the first big snow man they made. It had stood on the back porch for almost a week. How their daddy laughed as he hurried in from his chores as they pelted him with tiny snowballs.

John was such a sturdy little fellow, with big black eyes always so full of mischief. How soon he had grown up and left the old home to seek his fortune in the city.

And Helen so frail and delicate. Grandma wiped away a tear with the corner of her apron as she thought of the little mound under the apple tree. She could see her golden curls and wistful blue eyes even now, as if it were but yesterday.

How lonely John was until a baby brother came to partially fill the vacancy. Bud, John had nicknamed him, and Bud he was still. He was always such a comfort, quiet and studious. He had made a record to be proud of. At times the sacrifice had seemed almost too much but, well it was worth it, she thought, as she pictured him in his new career, as a practicing physician.

It seemed so long since he had been home to visit them. He had come only once since he finished school. Now he had Dorothy and the twins.

Last but not least was little dimpled Susan. Her cheeks were as rosy as those of the girls and boys who had just passed by. Always cheerful and happy, she made friends of everybody.

Grandma almost envied Dick, the big handsome boy who had claimed her for his bride. Their baby! It had seemed so lonely at first after her departure for her new home.

Grandma took the letter from her pocket and read it again.

"Dear old Dad and Mumsy:

"Next Thursday is your wedding day. Dick and the babies are well and we are so happy. Wish we could drop in and see you. Must hurry but will write more next time.

"Goodbye, Susan."

They had counted on Sue at least. But not even she was coming. Tears fell upon the open sheet of paper, but she hastily brushed them from her eyes as she heard the door open.

"Why in the dark mother? My but that's some storm! I've shut up the chickens, and the cow in the barn. The horses are sheltered, too. I can't stand to see anything out in the cold a night like this," said grandpa, as he lit the lamp and set it in the middle of the table.

"Do you remember mother, fifty years ago tomorrow? It was just such a storm as this, but somehow I didn't feel it as I do now. Wasn't that a jolly sleigh ride up to the new home? I reckon we were as proud of it then as we are now, only it didn't have the happy memories."

"Somehow tonight I keep think-

ing of the boys and Sue. I wish they could drop in and see us once in a while. But then they have their work to do and we mustn't expect too much.

"No, I suppose not father, but I had so counted on Sue. It's sort of lonesome, and tomorrow I'm afraid I won't have much heart to prepare a weddin' diner for just two.

There now mother, never you mind," he said as he reached for her toil worn hands and held them in his own thin knotted ones.

"We've got each other and that's a lot, for most folks don't travel the road together as long as we've done, sort of out of fashion now days, too, I reckon, but I wouldn't be tradin' for any of their new fangled ideas. Why you were the finest looking girl in the whole country side."

"Do you recollect how Sam Carter used to shine up to you, and how mad he was when I cut him out; I was mighty proud of you then and I still am."

Grandpa chuckled as he squeezed her hand. "Them were great old days weren't they mother?"

"Yes and I was just as proud of you too Jim, you with your long black beard and curly hair. Sally Perkins would have had you without even the askin', and mother smiled up into his face.

"Wal, I reckon we were meant for each other, you and I Molly, and, I guess now that we've traveled together this long there aint no use turning back."

"Don't you reckon it's about bed time?" Grandpa Biby yawned sleepily as he rose to his feet. "I'll be sort of glad when it gets warmer so my rhumetiz won't bother me so much."

EARLY the next morning grandpa hobbled out to the barn to milk the cow and take care of the old gray mares. He patted Dolly and Bet lovingly.

"You've seen your best days both of you, but I aint for turnin' you out now you're gettin' old," he said as he stroked their long shaggy manes.

"Im not much use myself anymore and sometimes I wonder if John and Bud and Sue aint sort of ashamed of me and maybe that's why they don't come to see mother and me."

He was startled from his reverie by a voice at his elbow "Pardon me, but is this the home of John Biby?"

Grandpa started and turning around, peered questioningly into the stranger's face.

"I reckon it is and who might you be; Well I'll be durned if it aint Sam Carter himself! Molly and me were just wonderin' about you last night. Where have you been these last forty years? You've just come in time to celebrate our golden weddin'. We were just saying how it 'ud be kinda lonesomelike for just us two."

"Molly, Ill bet you can't guess who's here," called grandpa as he pushed the door open and ushered in his visitor.

"I don't know as I can," said grandma, wiping her glasses on her kitchen apron.

"Well Molly, if ye talk about the devil he's sure to appear," chuckled grandpa. "It's Sam Carter. Did ye ever hear of the like? And just in time for our weddin' dinner too."

Sit down Sam and tell me and Jim where you've been all these years."

"You knew I joined the army and served during the war didn't you? Well when peace was declared I stayed over in the Orient nigh onto five years. Then I sort of got rest-

less so I came back to California and settled down, and made quite a little sum of money. Then I decided to do a bit more wandering, but somehow I kept hankering for my old home town so I just drifted back, and here I am."

"And so you've come to stay? Where's your family? You aint said nothin' about them," said grandma.

"Well you see I never married and I suppose I'm too old now. So I'll just go on living in single blessedness. There was only one girl that I really hankered for anyhow. And Jim here got her."

"You asked if I was going to stay? Well that depends I'd like to buy a little farm if I could find one to suit. This looks mighty good to me Are you wanting to sell?"

"How about it, mother? You know John wanted us to come and live with him, being as he never settled down, same as you Sam. Somehow we couldn't make up our minds to give up the old home but maybe if you offered us a right smart price we might think about it."

"Mother and me was just sayin' as how it's rather lonesome now we're all alone and gettin' along in years. The children are all so far away."

"We thought maybe some of them might come to celebrate, bein' as we invited them. But I reckon they're too busy.

Mother took down the best china, her one linen cloth, which she used only for company and set the table for three. I think I'll just set an extra place or two in case a neighbor drops in. Anyhow it'll look more like a celebration."

They seated themselves at the table just as three figures filled the loorway.

"Hello! just in time," called a nan's voice.

Grandma almost dropped the platter and stared as if she had seen a ghost.

"And by jove! if our places aren't already set. We counted on making it just in time for dinner," exclaimed another.

"Dear old dad and mumsy, we meant to really and truly surprise you. How did you guess we were coming?"

Before they could reply they were enveloped in three pairs of arms.

"Wal if this don't beat everything. First comes Sam and then all three of you young upstarts. And I'll be dadblamed if there aint Dick and Dorothy and the youngsters! Just when we thought we was going to be all alone too. Can you beat it, Molly?"

"It's lucky we killed the turkey after all isn't it father? said grandma.

THAT evening as they sat around the fire, the twins perched upon grandpa's knees, while grandma cuddled baby Sue in her arms, John broached the subject they had discussed on their way home.

"You see father and mother we decided to come together and give you a surprise and then to carry you off with us. You're too old to stay here alone any longer. Besides there is to much to do on a farm, even a small one. What you need is rest after your many years of toil. So we'll pack up your things and you must come with us. I want you to live with me. Perhaps you can sell the farm."

"I just offered to buy the place and I'll pay a good price. I'm tired of wandering around."

They all turned around and looked at Sam Carter as he spoke.

"Just the thing," said Bud. And then you can divide your time be-

tween us. You have done more for me than I can ever repay. And anyway we need you don't we Dorothy;"

Dorothy nodded in approval.

"And then dad, you and mumsy can travel a little too and see some of the things you used to talk about when we were kiddies. We'll have you ready in just a jiffy."

Grandpa hesitated and then turned to mother. "What do you say, Molly?"

"It's mighty nice of the children to want us Jim. If you want to maybe we'd better," faltered mother, "But somehow I love the old home so."

Mother leaned against the window and peered into the twilight. Father understood and a lump rose in his throat. How could they leave when little Helen was out there? He was so glad mother wanted to stay.

"Not me mother. I sort of thought maybe you might like the city after all and I didn't want to stand in the way of you're bein' happier."

"I guess we won't go John. mother and me. But it does us a lot of good to know you want us. We sort of thought you didn't need us any more. But you see we're used to it here. We've traveled the road together fifty years and had our own way and I reckon we'd better stay right here."

Work Done for Magazine Appreciated

WE very much appreciate the effective work that has been done in the interest of our magazine. The following wards succeeded in getting more than 75% magazine subscriptions:

Stake	*Ward*	*Magazine Agent*	*Enrollment*	*Sub.*
Big Horn	Penrose	Emma Tvedtnes	8	7
Box Elder	2nd	Genevieve B. Olsen	77	77
East Jordan	Draper	Mary Andrus	94	72
Granite	Richards	Jennie Hardy	90	93
East Jordan	Midvale 2nd	Mary Jenkins	62	51
Salt Lake	17th	Julia G. Miller	65	54
St. Joseph	Pima	Susannah Crockett	142	107
Liberty	1st	Helen Evans	111	91
Raft River	Malta	Rosella Simper	41	37
Union	Baker	Margaret Stoddard	51	54
Union	Imbler	Mattie Westenskow	17	18
Union	LaGrande 1st	Emma Stringham	50	52
	Omaha, Nebraska	Irene Willey	23	25

Mrs. Lydia W. McKendrick of the Liberty Stake reports 75% enrollment of the Emigration and Yale Wards taking the magazine, and Mrs. E. H. Bell, magazine agent of the Glines Ward, Uintah Stake, reports 100% enrollment taking the magazine.

Our Next Season's Lessons

OUR season's work is reaching its close. We congratulate our officers and members, for we believe that better work has been done this season than ever before. More have studied and participated in the lessons and our membership has increased.

Now, during the summer months how profitable and pleasurable it would be to do some reading to prepare for next year's lessons! We publish, herewith, the headings for our Theology, Literary and Social Service Lessons; also a suggestive list of books for reading that will enrich the Literary Lessons for next year.

May your summer be delightful and restful so that with renewed vigor you will resume your work next fall.

THEOLOGY, 1934-1935

I. The Lord's Second Coming and the Millennial Reign.
II. Allegiance to the Church.
III. The Power of Prayer.
IV. Visitations of the Savior.
V. The Agency of Man.
VI. Gems of Truth.
VII. The Kirtland Temple.
VIII. Zion's Camp.
IX. The Law of Tithing.

LIFE AND LITERATURE, 1934-35

I. The Novel—
Lesson I—The Novel, a Human Document—"Silas Marner"—George Eliot. Lesson II—The Novel, a Universal Record—"The Scarlet Letter"—Nathaniel Hawthorne. Lesson III—The Novel, a Contemporary Record—Dorothy Canfield, Novelist; John Galsworthy, Novelist.
II. Poetry—
Lesson IV—Wordsworth. Lesson V—New Voices—a. Edwin Markham—b. John Mansfield.
III. Essays—
"As A Man Thinks"—Lesson VI.
IV. Biography—
"Adventurers All"—Lesson VII—Biography—a. Emily Dickinson.
V. Today's Drama—
Lesson VIII—Stage and Troupers.
VI. A Miscellany—
Reading, a Glorious Adventure.

SOCIAL SERVICE, 1934-35

The aim of the course is to become acquainted with some of the men and women who have been outstanding in their contributions to human welfare.

Jesus Christ will be considered as the great teacher of the brotherhood of man, whose life and spirit inspired these men and women in their efforts to make the world a better place in which to live.

Short biographies of the following with the special work they did to improve conditions and to afford greater opportunity for a more abundant life, will be studied.

Elizabeth Fry—Prison Reform.
Robert Owen—Industrial Reform.
Octavia Hill—Housing.
Jane Addams—Social Settlements.
Samuel G. Howe—Physically Handicapped Children.
Louis Pasteur—Health.
Florence Nightingale—Nursing.

LIFE AND LITERATURE READING LISTS

I. General Reading.
"Silas Marner"—Eliot.
"The Scarlet Letter"—Hawthorne.
"The Flowering Wilderness"—Galsworthy.
"The Deepening Stream"—Fisher.
Poems—Wordsworth—Markham.
"The Everlasting Mercy"—Masefield.
Book of Ecclesiastes—Bible.
Essays—Bacon.
The Life of Emily Dickinson.
Life of Hawthorne.
"Anna Karenina"—Tolstoy.
"The Modern Novel"—Follette.
"Some Modern Poets"—Dawson.
Wordsworth—Herford.
"Biography, the Literature of Personality"—Johnson.
"Biography and the Human Heart"—Bradford.
"The Story of the Theatre"—Hughes.
"Antigone"—Sophocles.
"The Death of Eve"—Moody.
II. Additional Reading.
"Life and Letters of George Eliot"—Cross.

Milk

By Lucy Rose Middleton

MILK is the most nearly perfect food we possess, and is certainly our most important single food. Since nature designed it as the complete food for young animals, it is not surprising to find that it contains practically all the essentials of a balanced diet. Its protein is of the highest quality for body-building purposes. Milk, sugar, or lactose, supplies heat and energy. It has the advantage over other sugars of being less susceptible to fermentation and less liable to irritate the stomach. The fat of milk is more readily available to the body than the fats of other common foods except eggs. The percentage of fat in milk has long been one of the standards by which milk is tested. An abundance of calcium insures growth and nutrition of bones. Most of the vitamins are present in milk, and it is accordingly a protective food against many of the deficiency diseases. Milk is attractive to the taste of most persons, and can be modified in many ways before consumption. Finally, milk is usually digested with ease.

If we are mindful of its high quality as a food, milk is really one of the cheapest foods in the dietary. This seems to be generally realized nowadays, for the amount of milk used in the United States has risen steadily. At present the consumption of this food is about one pint per capita per day, in contrast with one-half pint thirty-five years ago. About sixteen per cent. of the average dietary in this country consists of milk and its products.

Children, with a few exceptions, should get about one quart of milk a day, and adults one pint. Milk is not a complete food for older children and adults, since it lacks iron, which is a necessary constituent of the blood. Also, the body has need of foods of a bulkier nature. These are the main reasons why egg yolk, pureed vegetables, and other accessory foods are given to children at an early age.

In spite of the superb qualities of good milk as a food, bad and contaminated milk was formerly responsible for as much sickness and death as were caused by impure drinking water. Of all foods, milk is the most difficult to produce and distribute in a cleanly manner. All sorts of bacteria thrive in it, and many epidemics have been traced to impure milk. At present, the production of milk is under rigorous control of health authorities, who insist on standards of cleanliness in barns, health inspection of cows and milkers, and proper handling of milk on its way to the consumers. Carelessly produced milk teems with bacteria, and laboratories can readily determine the cleanliness of milk by counting the bacteria it contains. The grading of milk in accordance with its sanitary quality furnishes the purchaser with a ready method of knowing just what he is buying. Each grade of milk must meet the requirements of a commission of milk standards.

A tremendously important additional safeguard against milk-borne diseases is secured by

"pasteurizing" milk. In this process, the milk is heated to a temperature of about 145 degrees Fahrenheit for a period of one-half hour. Pasteurizing milk does not appreciably alter its taste or general qualities, since the heat applied is far below the boiling point, but tests have shown that disease germs are practically all destroyed by the procedure.

Canapes for the Smart Dinners

NOTHING is gayer than a tray of colorful canapes served in the living room preceding the soup course or the main course of the dinner. These preliminaries are individual appetizers arranged on little beds of toast. They can be eaten gracefully with the fingers.

To prepare canapes.—Cut close-textured bread in ¼ inch slices. Remove the crusts and cut in desired shapes—squares, diamonds, crescents, oblongs, etc. Toast on one side and spread lightly with butter or mayonnaise dressing. Then arrange the various appetizers on the toast beds to make them look as decorative as possible. Serve within half an hour after they are put together.

Well seasoned tomato juice or ginger ale are excellent accompaniments.

Olive Canapes

Make round canapes, spread with creamed butter mixed with equal parts of peanut butter and seasoned with a few drops of lemon juice or vinegar. Make border of sliced stuffed olives and the center of finely chopped olives.

Tomato and Shrimp Canapes

Make rounds of toast with a slice of tomato of the same size. Lay some tiny frills of lettuce on tomato. Top with a shrimp which has been dipped in mayonnaise dressing.

Sardine Canapes

Spread oblong canapes with mayonnaise dressing. Place a sardine in the center and decorate with finely chopped olives.

Anchovy and Cucumber Canapes

Prepare canapes and spread with anchovy paste. Chop hard-cooked eggs finely, yolks and whites separately. Cover canapes by quarters with egg, alternately yolks and whites. Top with thin slices of cucumber.

Crab Meat Canapes

Spread rounds of toast with creamed butter mixed with an equal quantity of grated cheese and seasoned with salt and pepper. Cover with creamed crab meat, bake in hot oven until brown, and garnish with thin strips of red pepper.

Olives Wrapped With Bacon

Choose large stuffed olives and wrap in very thin slices of bacon. Fasten with toothpicks. Place under broiler and broil under medium heat, turning frequently to cook bacon evenly. Serve hot with the toothpick left in as a handle.

Stuffed Celery

Select small stalks from the hearts. Fill with a mixture of creamed cheese and Roquefort cheese, well blended. Season with salt and paprika.

Notes From the Field

Juab Stake:

THE accompanying picture is quite a chapter from Relief Society in the lives of our L. D. S. women. It represents five generations, ranging in age from the babe in arms, a few months old, to the great-great-grandmother 89 years of age. The four generations have been actively engaged in Relief Society work in all its various forms of activity, and such groups constitute the strength of our organization in all our stakes and wards.

Mrs. Marie T. Peterson, Sitting; Mrs. Leona P. Belliston and Daughter, Ara; Mrs. Annie S. Peterson, Mrs. Caroline P. Thompson

Kanab Stake:

ONE of the most successful events of the season's activities was the stake teachers' convention held in Kanab, June 23, which marked the culmination of the season's work. These conventions are held each year in June, and are constantly growing better. Last year our ward executive committees furnished free transportation for all their visiting teachers, attendance. The Alton Ward, forty five miles distant, had 100% teachers present. One of the interesting features of the morning session was the awarding of the literary text book *The Story of the World's Literature*, to four of the wards, making their 100% teaching for the past six months. This is felt to be the beginning of more efficient teaching in the stake. Dainty refreshments were served from 12 noon to 2 p. m., to three hundred people. The beautiful decorations of paper flowers a large percentage of whom were in were furnished by the Fredonia Ward. From 2 to 4 p. m. the public was entertained with a sacred pageant "The Beatitudes," wherein the teachings of the Savior were portrayed in story and song with more than fifty people participating. Each ward composed and conducted an act picturing the theme of its beatitude. The many beautiful lessons shown will not soon be forgotten.

1. STAKE BOARD MEMBERS, KANAB.
2. WARD EXECUTIVE OFFICERS, KANAB.
3. SOME OF THE VISITING TEACHERS WHO ATTENDED THE TEACHERS' CONVENTION, KANAB.

RELIEF SOCIETY, BOULDER CITY BRANCH, MOAPA STAKE

Moapa Stake (Boulder City Branch):

THE above picture shows the L. D. S. Relief Society in front of the Boulder City chapel. This enterprising organization has an enrollment of 47 women, with an average attendance of 30. Many non-L. D. S. women appreciate the lessons very greatly, and participate in this fine educational work.

Central States Mission:

THE wide diversity of interest and activity sponsored by Relief Society women is constantly called to our attention. The following note from the Central States Mission is a good example of this. The St. Louis, Missouri, district, during last season, sponsored a canning contest for the purpose of encouraging thrift among the members. A prize was given by the organization to the sisters excelling in this activity. The first prize was a quilt, and other prizes were subscriptions to the *Relief Society Magazine*. The contest proved to be a great success. Women who had never thought of such an activity before proved quite expert in the art, and much fine fruit was saved for Winter supply.

Maricopa Stake:

AMONG the very interesting accounts of the *Magazine* campaign which was conducted through the Relief Society organization, we feel that Maricopa stake certainly won distinction, as the entire stake claimed 100% subscriptions to the *Relief Society Magazine,* with a total of 550 subscriptions in the stake. The following interesting plan of the campaign was submitted by the *Magazine* agent for the stake: "In July we held a Relief Society stake picnic for all the sisters of the stake and their husbands. The favors at the evening social were small banks, made from the round half pint size ice cream cartons. These were lac-

quered blue and decorated with gold. The effect was most telling. During the social the High Council Advisor to the Relief Society gave an excellent talk on the purpose of the bank, as well as humorously warning the sisters not to use the pennies for any other purpose than the *Magazine*. This scheme of giving to each sister a bank, and having it constantly before her, accomplished the very excellent result reported above."

CHILDREN OF PAPAGO WARD

IN addition to the splendid work which was done in the interest of the *Relief Society Magazine*, a most delightful story of the work done through the sisters of the Papago (Indian) Ward, is related. The sisters are so earnest and sincere in their desire to put over the plan of Relief Society work, and possibly in all our organization there is not a more beautiful story than the story of the Papagos. Their handwork is beautiful, and in addition to this, they are keenly alive to the opportunities offered through the Relief Society. The above picture is typical of the group, and the sisters who are doing wonderful work with them.

PAPAGO WARD, MARICOPA STAKE

Minidoka Stake:

FROM the Minidoka Stake came the following interesting report of activity during the latter part of the year: "As a means of stimulating our visiting teachers in their work, a district teachers' convention was held in connection with our stake convention. The stake gave a prize (a bank to hold the *Relief Society Magazine* pennies), to the ward

having the best representation of visiting teachers present. This was given to the Eden Ward who had 100% of their teachers in attendance. We have asked that each ward have two banks (one for the *Magazine* and one for the Annual Dues), and that each member pay her pennies weekly. The secretary has a membership card upon which a record of this is kept. We hope in the future this will do away with the *Magazine* trouble and result in more paid-up dues."

"Each ward was requested to bring four articles to demonstrate the work carried over in their work and business meetings. Many beautiful articles were shown and new ideas gained.

"After the convention program a social hour of snappy and appropriate games was enjoyed by all. Luncheon was served to 200 guests. The music for the convention consisted of the five songs specified by the General Music Committee of Relief Society as a Summer project for 1933.

"Our stake is taking advantage of the State Extension Department work under the supervision of Magdalene Clements. Home beautification and preservation of foods have been given. Making-over clothing will be taken up during the Winter months."

New Zealand Mission:

FROM the secretary of the southernmost Relief Society in the world comes the good tidings of great interest in Relief Society work. This branch is in the South Island of New Zealand. The organization is small, but most enthusiastic. While far removed from the other groups the members are keenly alive to the importance of the work. The meetings are held in the home of the president each week, and as far as possible the instructions received through the *Magazine* are followed.

FROM Mission Headquarters, in Auckland, New Zealand, we have received the picture below, which was taken of a pageant given during the last year.

PAGEANT, AUCKLAND, NEW ZEALAND

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VOL. XXI JUNE, 1934 No. 6

EDITORIAL

Our Flag

WELL may the stars and stripes be called "Old Glory" for the United States flag is 23 years older than the present flag of Great Britain, 17 years older than the French tri-color, nearly 100 years older than the German flag and 8 years older than the flag of Spain.

When the ties that bound the colonies to England had been broken, the Continental Congress appointed a committee, with George Washington as Chairman, to devise a flag that should stand for independence, dignity, and power.

When in 1777 the committee brought in its proposal, "Congress resolved that the flag of the 13 United States be 13 stripes alternate red and white and that the union be 13 stars, white in a field of blue, representing a new constellation." At first a new star and a new stripe were added for each new state but in 1818 Congress passed an act returning to the 13 original stripes, but still providing that a new star be added for each state that should come into the Union.

When one looks on a national flag, he sees back of the insignia the principles, truths and history of the nation. The stars and stripes symbolize liberty. The flag is a carrier of glorious tidings. Adopted when the people were scattered among the Eastern seacoast and when the Western progress was blocked by hostile Indians and wild animals, it now stands for a united people and waves from the Atlantic to the Pacific, from Canada to the Gulf of Mexico.

When one sees it waving to the breeze, his heart is stirred, his spirit burns, for it seems to say "I stand for liberty, for the noblest ambitions of humanity and for peace through the world and for the dignity and honor and protection of all who love liberty and equality and who claim the sheltering protection which I have always given."

Alcohol Education

PARENTS should see to it that their children are thoroughly informed regarding the physical, mental and spiritual effects of alcoholic beverages and of the evil designs of those whose only aim is to get gain, caring not that thereby they enslave boys and girls in the meshes of alcohol.

There are appalling conditions in many large cities. Recently some newspaper men visited a number of taverns in Chicago's residential districts and found boys and girls from 14 to 15 years of age asleep at tables, sprawled on the floors, staggering about dance halls, fighting and swearing.

There are 8,000 taverns in Chicago it is reported. "The old saloon plus women, equals the new tavern." They are found in districts that never tolerated the saloon.

Liquor and vice go hand in hand. Hundreds of young people are going down the path of moral disintegration. The Hreald Examiner says, "Hundreds of Chicago's unguarded school children are exposed to ruin because of the uncurbed greed of saloon keepers who seek profits from boys' pockets. An eminent Boston Editor says, "Nothing short of the old-time organized effort can combat the liquor traffic." Brewers, saloon keepers and distillers are on one side and the Anti-Saloon League on the other. The League represents the church in this battle against liquor. The Christian church must go into action immediately and back up the organization that represents her in the fight."

Parents even in the smallest town should be on their guard lest the liquor evil come into their midst and grow unnoted until it has wrought great havoc among the young.

Passing of Judge Greenwood

IN the passing of Judge Joshua Greenwood, the State of Utah loses one of its valued sons. From early manhood his life has been full of activity. He has left a distinguished record as an educator, jurist, administrator, churchman. In his public service he gave this valued exhortation, "Never mind what is expedient; what is right is everything. Don't fear censure, or disapproval of a course of action, if you feel confident that course is right. Vindication may and probably will come, but whether it comes or not, choose the right and stick to it."

Our hearts go out in sympathy to his wife, Hazel H. Greenwood, a member of the General Board of Relief Society, and to his children. May they emulate his virtues and may comfort and peace be with them.

A Special Feature

WE are beginning in this issue an unusual treatise. "Joseph Smith" by Professor James L. Barker. In order to put a large installment in this number we have increased our Magazine eight pages. We hope our readers will peruse this article carefully as it is another evidence that Joseph Smith was divinely inspired in organizing the Church of Jesus Christ of Latter-day Saints.

Wedding Announcements

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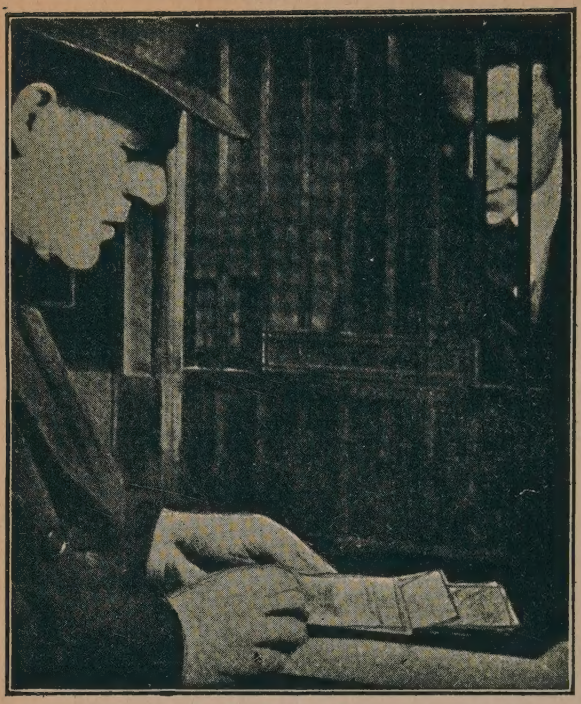

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